

Counsels to an
IN
HEALTH AND DISEASE



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A PHYSICIAN'S
COUNSELS TO MAN

IN

HEALTH AND DISEASE.

BY

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DISEASE;" "GYNÆCOLOGICAL NOTES;" ETC., ETC.



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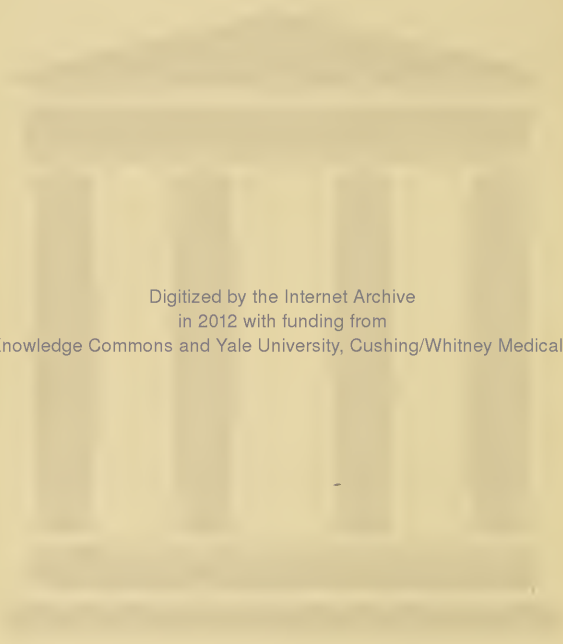
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TO
THE INTELLIGENT
READING MEN OF AMERICA,
THIS WORK,
DESIGNED TO ILLUSTRATE THE TRUTH
THAT THE LAWS OF HEALTH NEVER CONFLICT,
BUT ARE EVER IN UNISON
WITH THE CODE OF MORALITY,
AND
ESSENTIAL TO ITS OBSERVANCE,
IS DEDICATED BY
THE AUTHOR.



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P R E F A C E.

IT is a somewhat remarkable fact, that although the diseases peculiar to and chiefly propagated by the male sex are quite as numerous and quite as serious, from a general sanitary point of view, as those of females, they have received, both by the profession and by writers for the public on hygiene measures, a very much less share of attention.

The reverse of this might have been expected, because whatever objections may hold good against informing females about the physiology and laws of their sex, certainly do not obtain in reference to the stronger sex. Boys and young men cannot possibly be kept in that condition of ignorance which many good people think is the same as innocence,

and indispensable to it. They *will* learn the meaning of their emotions, and generally learn only their worst meaning. It is hard to see any reason why they should not be taught the better use of their powers, and the risks they run by an obedience to the temptations which so thickly environ them in their early years.

Grown men, too, often betray a strange ignorance of the commonest principles of health in this respect, and a total want of appreciation of the injury they do themselves and their families by their acts. They need enlightenment, in order to enforce morality.

Considerations of this character have impressed upon me the belief that a book, something like what I have here attempted, would be one of great practical utility, and would meet a prominent and growing want.

In the preparation of the work, free use has been made of a number of standard authors on kindred topics. Among these ought especially to be mentioned, Professor William A. Hammond

of New York, Mr. William Acton, M.R.C.S. London, and Dr. Edward Reich of Munich, As references to their separate works have been omitted, it is asked that this general acknowledgment be accepted in their place.

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PART I.

Man in Health.

THE PRESERVATION OF THE SPECIES.

IN a line from the poet Pope, too well known to require quoting, that student of human nature recommends to his readers to devote themselves to the study of “man,” and asserts that it is the most proper subject which can engage our attention. The truth of this is apparent in a variety of directions. Whether we seek to draw inferences from the past, or to acquire knowledge for future use, our own race is that which alone can rightly claim our time.

Our intention now is to put a close construction on the poet’s words, and to ask our readers’ attention to man, not as a species, but as a sex, and to urge the sovereign importance of know-

ing every fact which relates to him as the parent of future generation.

Sound Information needed.

The increased study which has been given to physical science of late years has taught us much both new and useful on this point, and what it teaches is full of both instruction and warning. There are always persons who imagine that any teaching on such topics is needless. They rely on instinct and verbal information. They say that the world has gone on six thousand years or more without any such treatises as that which we here present, and that this is proof that they can be dispensed with. There is no danger, say they, that the race will be any the worse for being without special directions as to its preservation. Here and there, they grant you, a man perishes through ignorance of the laws which govern his own life; but this they esteem of slight importance. As Tennyson says :

“The individual withers,
But the race is more and more.”

Such arguments we anticipate will meet us. But the physician knows that not merely here

and there one, but thousands and tens of thousands of men go yearly to premature graves from sins against their sexual life; mad-houses and jails are filled with inmates hurried to their fate by lax notions of their moral and mental duties in this regard; while the silent agonies of untold numbers lie buried in their own bosoms, witnessed by none but the eye of their Maker.

A family has no claim on perpetuity. History records many a one which has become extinguished, one after another perishing, until no one was left to bear the name. Who now represents the Hohenstauffens, once for centuries hereditary Emperors of Germany, and the most powerful monarchs of the world?

Such examples are numerous, and in most such cases the direct cause is barrenness in the female and impotence in the male branches of the family, these conditions having been brought about by a neglect, criminal or ignorant,—for deliberate neglect is always criminal,—of the hygiene of the reproductive faculties.

Examples at Home.

But we need not turn to the decayed aristocracy of the old world, or the mournful pages of the extinct peerage, to find examples in abundance. Learned physicians in our own land insist that in the United States, and especially here in New England, there is a manifest decay of the native American stock.

The old families who "came over in the Mayflower," and their immediate successors, were accustomed, as the colonial records prove, to have many children, often eight, ten, twelve, and fourteen, from one marriage. How is it now? How often do we see even the lowest of the numbers we have mentioned, as the fruit of one union?

When such a cluster of olive branches meet our sight, we may at once conclude that either one or both of the parents are of foreign birth. The old native American stock is no longer so fertile.

Those who have studied this question most closely, for instance Dr. Nathan Allen, of Massachusetts, do not doubt as to the cause of this progressive loss of fruitfulness. It comes

directly or indirectly from a neglect of sexual laws, producing results which increase generation after generation, and which unless checked bids fair to lead to the virtual extinction of the oldest American families.

What hope is there of any reform in this direction, except by opening the eyes of these unfortunates to their duties? What avails it that philanthropists deplore, and statisticians chronicle this gradual demise of a population, so long as a false fear prevents them from shouting the cry of warning? Like the cripple who lay by the Pool of Bethesda day after day, but was not made whole because he had no one to help him into the waters when the angel had troubled them, these men and women ail and die because no one advances to proclaim to them the dangers of their course, and to point out the right way.

A Personal Appeal.

We go farther. There is no need to ransack registration reports and medical statistics. We put every man who reads these lines—we make not a single exception—on the stand; we ask him to put his hand on his heart, and

say whether he is not guilty, consciously guilty, of violations of the laws of his sex; whether there are not memories of vice and turpitude, solitary or social, which he would most gladly banish forever. Still more, whether acts of this nature, committed ignorantly, perhaps in very youthful years, have not given him many a bitter hour of regret and unavailing repentance.

A long experience in the confessional of the physician's office convinces the writer that not one man can be found free from the stains of these sins,—no, not one.

The Sentiment of Sex in Mental Life.

A learned French writer, contemplating the early history of man's social life, the development of the arts and sciences, and the origin of civilization in general, reaches the conclusion that two sentiments, and two only, have been the spurs which urged the inventive powers of man to gather around him all the accessories of civilized life. These spurs are the instinct of self-preservation and the reproductive instinct.

M. Littré, we fear, when he thus boldly

assigns to the sexual promptings such a conspicuous place in human history, was somewhat prejudiced by too exclusive attention to a favorite theory, and too forgetful of the revealed history of man's primitive days as recorded in the Bible. But his views serve to indicate most powerfully how important in the mind of a profound thinker is this instinct, which many unwisely would seek to ignore.

Unquestionably, he who regards closely the sentiments which prompt many of the actions of life, and which underlie some of the most elevated of the fine arts, will distinctly recognize in them their subserviency to the emotions which only arise from the relations of sex.

The theme of which the poet never tires is love; the novelist is at a loss unless you grant him a hero and a heroine; the plastic arts have never surpassed their efforts in displaying the contours of Venus, the ancient goddess of the tender passion; and some of music's sweetest notes are those which convey the emotions of the lover.

The Testimony of Science.

Thus do history and art evidence the

mighty influence exerted by the instinct which we are about to discuss. Even the cold man of science is forced to add his testimony to its extraordinary sway.

We are not of those who subscribe to the theory that man's primeval ancestors were apes or monkeys. A nobler and truer account is that which has been given us from a source more reliable than science, namely, by the inspired author of Genesis. Nevertheless, the amount of evidence which has been collected by Mr. Darwin, in his work on the Origin of Species, to illustrate the astonishing influence exerted on both man and the lower animals by what he calls "sexual selection," is so great that it demonstrates most strongly the necessity for a careful education of this portion of our nature.

Let us weigh for a moment what is meant by

Sexual Selection.

Among the inferior animals, and in the lowest stages of society, the males of predominant strength and power overcome the inferior ones in the struggles for the females, and hence the finest qualities of their respective

racés are transmitted to the children. On the other side, the females of most attractiveness and beauty are those which fascinate the most powerful of the other sex, and hence there results a union of the highest qualities of both sexes, and a more numerous and powerful offspring, from the fortunate males and females than from their less favored associates. The custom of polygamy in rude societies and among inferior races materially aids in effecting this result.

As the qualities which are most admired by women and are most efficient in attracting them are always cultivated with assiduous care by the male, and especially so at that period of life when his reproductive and general powers are most active, Mr. Darwin is of opinion that a most material influence has thus been exerted on the whole course of man's life, both physical and mental.

Conclusions.

We have thus collected together a mass of evidence to the value of a knowledge of the laws which are concerned in the propagation of the species. The time was when that

portion of our nature was looked down upon as of "the earth earthy," as essentially connected with the viler and more unworthy side of our nature, as not a fit topic to discuss, and more desirable to pass over in silence, and as much as possible ignore.

Now, however, unless the secret causes of an immense amount of individual misery and social degradation are to be disregarded, unless the views of the most eminent students of history and physical science are to be overlooked, we are forced to turn to the reproductive instincts as probably the most deserving of study of any of which we are capable. And those who through timidity, or an assumed virtue, refuse to entertain their discussion, are convicted out of their own experience as hypocrites, or must include in their ban the whole scientific world.

For us, we have thought that the counsels which a physican can give on the proper care and government of these instincts will aid many a one to recover his lost self-respect, and give to many others a much needed warning.

METHODS OF REPRODUCTION.

BETWEEN the most complex mineral or chemical substance and even the simplest organized being there is a vast and illimitable gulf. The one has *life*, the other is without it; the one perpetuates its kind, the other changes or decays, and leaves no representative; the one constantly carries on within itself mysterious processes, the other remains inert and unchanged except by outward conditions.

Daring speculators have not failed to spin wild theories about

The Origin of Life.

They would trace it to the fact that organic bodies are made up very largely of the lightest gases, with strong electrical properties (oxygen, hydrogen, nitrogen), and would pretend that life is a result of chemical action, correlated to light, heat, motion, and electricity,—a form, as it were, of these imponderable essences.

Sir William Herschel, rightly judging that such a hypothesis cannot be accepted by impartial minds, has attempted to account for organic life on the globe by supposing that some forms of it were brought to the infant world by comets and meteors. But what is this but to remove the problem, and not to solve it? Like the Hindoo philosopher, who averred the world rested on the back of an elephant, the elephant on a tortoise, and the tortoise on a serpent, he does but trick us with such an explanation.

An ancient theory, which has still defenders among both men of science and the people, is that of

Spontaneous Generation.

The old writers believed that very many species of animals were generated by the substances in which they live. Thus grasshoppers, beetles, mosquitoes, earthworms, and the swarms of minute animals which fill the air over stagnant ponds, were supposed to be generated by the earth or atmosphere. A still more striking instance was furnished by the presence of maggots in putrefying meat, vegetables, etc.

If a piece of meat be exposed to the air and allowed to undergo the process of decay, at the end of a few days it will be found to contain a multitude of living maggots which feed upon the decomposing flesh. They appear constantly where no similar individuals have been before ; and in view of the difficulty of any mere plausible explanation, it has been believed that they were spontaneously generated.

An old cheese will become filled with “skippers,” when it seems impossible that they could have been produced by the usual laws of descent.

Even frogs, moles, lizards, and snakes were at one time thought to proceed from the earth and mud in which they live. In Shakspeare’s play of Antony and Cleopatra, the triumvir Lepidus expresses this prevailing opinion in the following words :

“Your serpent of Egypt is bred now of your mud, by the operation of your sun : so is your crocodile.” (Act ii. scene vii.)

Many of our readers, we predict, still hold to the belief that various insects and minute animals are “bred” in some similar manner.

What might seem to confirm this theory is, that certain animals are found absolutely *without sex*. They have no organs of reproduction whatever, and are neither male nor female, and there is no provision in their anatomy for the preservation of their kind. An example of this is the small parasitic worm called the *trichina*, which is frequent in hogs, and which taken into the human body causes a painful disease.

But these difficulties, serious as they appear, are much diminished on close examination. It is found that maggots are developed from the eggs of the fly, that the other minute animals we have mentioned are hatched from eggs which have been laid in countless numbers, and which often remain for long periods of time dormant, awaiting the proper conditions for development; and finally, that the most difficult problem of all, that of sexless animals, is readily explained by the fact that these animals are still of immature growth, and subsequently become transformed into creatures of more perfect growth with developed generative organs. The conclusion is therefore reached that there is no such thing as spon-

taneous generation, but that all organic life is carried on by the process of reproduction.

What Sexuality is.

Essential to this process is the quality of sexuality. Nature has chosen that the various species be preserved by action and reaction.

It is true indeed, that in some of the lower forms of life the qualities of both sexes are united in the same individual—that it is an hermaphrodite, in other words. The tapeworm is an example of this, and there are many others. But the essential difference of the organs is maintained throughout.

What necessity of organic life imprinted this fact of sexuality on all beings we know not, for we are not able to define its nature clearly. One element, the female, elaborates germs in countless numbers, which are thrown off from time to time, and have no power of development, become lost and disappear, unless influenced by that inexplicable power which exists in the product of another element, the male. Subjected to that influence the germs commence at once to change and grow, and ultimately from each of them results a perfect

individual precisely similar in all points to the parent stock.

Wonderful metamorphoses may await it on its way. The sightless grub, warned by some subtle instinct, forsakes the dark earth and ascends the tree, there to alter into the caterpillar and to encase itself in a shell and wither to a formless chrysalis; but anon, pursuing its destiny, it shakes off these unsightly trappings, and, as the butterfly, wings its way amid sunshine and flowers, bright and beautiful as the lily of the field.

What dream so strange as this true history? And who so daring as to offer even an imperfect explanation of it? Neither the innumerable stars, nor the mighty ocean, testifies more forcibly to the infinite depths of creative wisdom than the development of an insignificant insect.

Sexuality in Plants.

The general characters of sexuality which we have just described are found in vegetable as well as animal life. The fundamental plan is everywhere the same, although the modification by which it is carried out offers endless variety.

In the flowering plants, for example, the sexual apparatus is in the blossom. Almost all persons know that a flower consists of one or several circular rows of brilliantly-colored leaves, which surround a number of slender filaments, in the centre of which is one directly in the middle of the flower, slightly taller and different in color from its neighbors.

The latter is the pistil, which stands directly upon the germ, and represents the female element. The surrounding filaments are the stamens, which are the male representatives. They elaborate a fine dust, called the pollen, which is caught upon the extremity of the pistil, and then penetrates downward through its tissues, until it reaches its lower extremity, and comes in contact with the germ. In this method the process of fecundation is accomplished.

Sometimes the male and female organs are situated on the same flower, as in the lily and violet. In other cases there are separate male and female flowers on the same plant; while in still others the male and female flowers are situated upon different plants, which otherwise resemble each other, as in the willow, poplar, and hemp.

As many plants can also be propagated by shoots, slips, and cuttings, it follows that an exotic plant may be the parent stem of a whole colony of plants, but when this parent is of one sex only, all its shoots will retain the same sex.

Thus it happens that one species of willow, now common in this country, but which was originally imported from England, presents only male members, none of which can produce seeds.

Sexuality in the Lower Animals.

Some of the lowest classes of animals produce their kind by a process similar to that of plants; that is, by the formation of buds or sprouts, and also by slips as it were from the parent stem. Thus sponges are reproduced by the growth of a minute point, which becomes detached, and floats in the water until it finds a resting-place on some solid substance, where it fastens itself. The tape worm separates from its extremity square segments, one after another, each segment being really independent of the rest, and provided with organs for continuing the species.

A common earthworm, if divided asunder, will continue its existence in both ends, two individuals taking the place of the former one.

But even where these methods of perpetuating the species exist, there is universally present also the necessary organs for sexual production in a more or less developed form. The most rigid investigation goes to prove that every individual animal form has been produced from a primitive germ or cell, which either directly or indirectly has been fertilized by the action of another cell, the latter representing the male, the former the female principle.

Furthermore, these primitive germs or cells are in every instance, and without exception, the part or product of a pre-existing parent of the same species as the developed germ. There is no such thing as spontaneous generation, nor any other kind of generation except through the operation of the law of sexuality.

Sexuality in the Higher Animals.

As we advance upward in the scale of animals we find that the line between the sexes is constantly drawn sharper and sharper. The

two sets of organs are always in different individuals, and the species is divided into the male and female sexes.

The female naturally having the chief care of the young after birth, and the male being occupied in providing food and protection for both, there are also corresponding differences in the general structure of the body, which affect the whole external appearance of the sexes, and which show themselves in the instincts and feelings as well as in the physical characteristics.

In some cases this difference is so excessive that the male and female would never be recognized as belonging to the same species, unless they were seen in company with each other. The well-known examples of the cock and the hen, the lion and the lioness, and the buck and the doe, illustrate this.

Which Sex is Superior?

The traits which we usually ascribe to the female are those of physical inferiority, and this, as a rule, holds good; but there are notable exceptions. Indeed, it would appear that in most of the lower forms of animal life the female is the perfect and ruling creature.

In wasps, hornets, humble-bees, ants, and especially in honey-bees, the perfect female forms the central point, and holds the swarm together. This is also true of spiders, silk-worms, etc. The male spider is the smaller and weaker of the sexes, and not unfrequently he falls a victim to the wrath of his spouse, who has been seen at times, when her temper was roused, to seize and devour her male companion without any compunction.

In the higher animals, especially in the class where the young are nourished by milk from the mother, the male is the physical superior. This is very obvious in most domestic species. He is also the superior in beauty of color and outline. The hues of his skin and hair are more brilliant, he is better armed, and seems in general to have received the largest share of attractions. There are exceptions to this, but they are unfrequent. The human race forms one of these exceptions, the elements of the beautiful in it being decidedly more visible in the female than the male.

The researches of scientific men do not yield any satisfactory explanation of these differences; but they are deserving of mention, as

they prove the folly of those bold and groundless generalizations about the one sex or the other being naturally inferior. The true statement is that in some species the one, in some the other sex has the advantage; and that there is no universal superiority of either males or females.

THE HUMAN SPECIES.

AS we have intimated, the curious observer fails in satisfying himself what the ulterior design of the Creator was in thus requiring, in all instances, the exertions of two individuals or at least two separate sets of organs in order to perpetuate the species. But probably we are not wrong in supposing that some definite moral purpose underlies this fact; and we are the more ready to embrace this opinion, when we note the beneficent action which the mutual aid demanded by the instinct exerts upon the life of man. His fate, and his history indeed, depend directly on his conduct in this regard, as a few general considerations will abundantly illustrate.

The Races of Man.

Some years ago men of science discussed with much ardor whether man is of one or more species. Now that species itself has

come, in the opinion of these same men, to be a very fluctuating and uncertain matter, we naturally hear less about it.

Clearly, however, there is such a difference between the negro and the white man, the Indian and the Chinaman, that we must all confess that they belong to different varieties or races, perhaps of one original ancestry, but now so widely apart that the relationship is most indistinct.

Now, the reproductive powers of these races materially vary, and there is a wide difference in their views on the relations of the sexes. The consequence is, that their destinies seem almost foreshadowed by these facts.

Let us take two conspicuous examples. Two centuries ago the Anglo-Saxon race was almost confined to the small island of England, and numbered in all about twenty millions of souls. Its members were characterized by a high respect for domestic virtues and family life, and its females were prolific. Now the descendants of that twenty millions number *one hundred and twenty millions*, they possess the finest portions of the globe, and their prospects are unsurpassed.

At the same time the Indian or native American race extended over a vast continent, and were in numbers superior to the Anglo-Saxons. But they cared little for domestic ties, and their women were infertile. Now they have diminished one half, and it looks as if they might even disappear altogether.

Of course, other elements enter into the history of both these examples to explain them, but those we have mentioned are of main importance.

Whole races are dying out, or have already gone. Not a single member of the Tasmanians of Van Diemen's land remains, not one of the once extensive native population of New Foundland. They were not exterminated in either instance; they perished through the operation of natural causes.

The Law of Hybridity.

Among other laws which govern the propagation of animal life is one which prevents the union of different species. It is not possible for animals far asunder in the scale of being to have progeny. The ancients, and even many igno-

rant people in these days, believe that hybrid offspring has been produced by the union of one of the human race with a lower animal. No such event could occur. It would contravene an inflexible law of nature.

The African traveller, Du Chaillu, reports that the gorilla, probably the most similar animal to man that exists, occasionally seizes the negro women, and carries them off. But no mixed race ever results therefrom.

Animals, however, which have probably descended from the same remote ancestor, yet have acquired so many points of difference that they appear quite different species, can have descendants, but the descendants are either barren, or short-lived. The mule, from the cross of the horse and the ass, is infertile; the cross of the dog and the wolf is either sterile, or physically inferior.

How does this law apply with reference to the intermarriage of the races of men? Singularly enough. These crosses are never wholly infertile. On the contrary, marriages between whites and blacks are usually prolific. The mulattoes, however, who are the descendants of such unions, are short-lived, feeble, and pe-

culiarly subject to a depravation of the blood, showing itself in consumption, scrofula, and other chronic diseases.

Voyagers in the Pacific and Indian Ocean say, that the rapid disappearance of the natives of the islands in that quarter of the globe, is in part owing to the fact, that not only are unions between the native women and Europeans often barren, but that the woman who has once conceived by a white man can never after bear a child to one of her own nation.

Although we have in this country had an Indian frontier of wide extent ever since the first settlement of the country, and many unions have taken place between the two races, very few half-breeds have survived. The mixture of blood for some reason does not seem able to perpetuate itself, and were it not for constant reversion to one of the parent stocks, would soon die out. Nature, who has for her own purposes, separated the races by easily recognizable marks, does not approve of the doctrine of amalgamation, and stamps it with her disavowal.

Preservation of the Type.

In marked contrast to this aversion to obliterating the traits of the races of man, is the seeming anxiety displayed in preserving the standard type of each particular race.

Instinct and natural law favor and urge the individual not to transmit his own peculiarities or those of his family, while they likewise influence him not to allow the peculiarities of his race to become extinguished. This is not at all favorable to Mr. Darwin's theories, and we are not sorry for it.

Thus the aversion to incest—to marrying in one's own immediate family—is common to all mankind, and prevents the perpetuation of family peculiarities. So also the aversion to amalgamation with other races or species is equally deeply rooted even in savage breasts.

The marriage of whites with blacks is no more distasteful to the former than it is to the latter, when these are on equal footing. Mungo Park relates that the negresses of Soudan regard with aversion the pale skin and straight hair of the whites. The Chinese at

home, it is well known, hold the European in as profound contempt as the Californian miner does the wandering Celestial on the placers of our own western slopes.

We have seen that it is well that these prejudices exist, for we could expect little good from the offspring of unions. They are called "prejudices of race," and are often severely condemned. To our thinking, they are sexual instincts implanted for some good purpose, and it is well for us if we obey them.

The union of the more diverse members of the same race is prompted by one of these instincts, and results advantageously. Men seek, and women prefer spouses unlike themselves. The mingling of nations of the same race has long been known to produce a hardy and energetic stock.

The Scandinavian sea-rovers, who stole their brides from every nation of Europe, brought forth a race of Vikings, who for generations held a rod of terror over the sedentary inhabitants of the Atlantic and Mediterranean shores.

Tradition dates the commencement of the power of ancient Rome from the day they

seized by violence the Sabine women, and carried them to their walled circuit on the Seven Hills.

The most energetic and distinguished of the noble families of Great Britain were those who have drawn new blood by intermarriage with commoners and foreigners; while historians agree that the degenerate Bourbons lost their earlier vigor by repeated marriages within a very limited circle, and one whose members were weakened by effeminacy.

The Sexual Instincts.

These general considerations, though they touch in but a superficial manner the great points of history, serve to indicate how momentous a topic is this of the sexual life, with its impulses and instincts. They further admonish us how carefully we ought to weigh the capacities and tendencies of man in this respect, and what a prominent position they should hold in his education.

We have been astonished, when all these facts are before the public, and when the most weighty theories of science, and doctrines of political and social economy are confessedly

established by resting upon the explanation of the sexual life, that so little attention is given it by physicians. They are, of all others, the ones who should express themselves often and candidly upon such subjects, because they alone can do so with authority and decorously.

Yet, in fact, we have turned the pages of a number of popular works on anatomy, physiology, and hygiene, without finding any information on reproduction. Even Mr. Lewes, in his *Physiology of Common Life*, one of the best of our popular writers, passes over the subject in a very cursory manner.

All the information afforded the general public is that distributed in the advertising books of quack doctors, who, taking advantage of professional love of secrecy and popular desire of knowledge, offer false and pernicious volumes at low rates, mere baits to decoy the unwary into their nets. The dark corners are where the vermin love to gather; and as long as regular physicians frown upon and condemn any attempt at disseminating sound knowledge on these subjects, they act very inconsistently in being so severe on specialists and quacks—creatures whose existence is rendered possible

only by the ignorance which is so often extolled as identical with purity of mind.

The Man's Responsibility.

Man was created first, and from him, subject to him, and consequently in many respects inferior to him, came the woman.

Such is the plain language of Genesis, and however distasteful it may be to the modern reformer, physicians who have made the sexes their life-long study, assent to it. For, unquestionably, in whatever relates to the sexual life of the race, the male is the superior, the female the subordinate. The sin is his, the suffering hers; he pleads, she yields; he commands, she obeys; he deceives, she falls. Sad and bitter is the comment on his superiority, to be sure, a satire at which fiends may laugh; yet, whatever he does with it, the power is in his hands, and he uses it at his will.

To man, therefore, to the male must we address ourselves, if we hope for any practical moral result from a discussion of the reproductive powers. We wish to warn him of the responsibility he incurs by a bad use of his functions; we desire to point out both

the physical and moral risks he runs, and to put that information in his hands which will leave him no excuse for violation of natural laws, and no danger from want of knowledge.

ANATOMY & PHYSIOLOGY OF THE MALE.

THE Sexes are distinguished by peculiarities of structure which are not directly connected with the purposes of continuance of the species. All the organs of the body are more or less modified by the position and action of the special organs of sex, and their requirements.

General Outline.

A person at all versed in anatomy can, at once, recognize a female in the disguise of a male. The contour of the latter is more angular, the upper portion of the trunk broader, the lower portion narrower and less projecting posteriorly, the neck is less full in front, the breast less prominent and not so much moved in breathing, the arms are inserted nearer the middle line of the breast, the hands and feet are usually larger, the legs in walking are moved in straight lines.

These and other characteristics arise from anatomical differences in the structure of

The Bones and Muscles.

The skull is usually thicker in the male, the long bones slightly heavier, the ribs less yielding and forming a narrower arch over the chest, and especially the bones which surround the basin at the lower extremity of the trunk are narrower, and in front meet at a more acute angle than in the female. There is never any difficulty, in viewing a skeleton, in deciding whether it belonged to a male or a female.

Some very expert anatomists even assert that they can, by close examination of any of the important bones of the body, form a correct opinion, in the majority of cases, as to the sex.

The muscular system equally clearly indicates the sex. The muscles in man are larger, and have less fat around them, and therefore stand forth prominently. They are firmer in texture, and are capable of more prolonged use. Of course, there are exceptions to this rule, but we are now speaking of averages.

Height and Weight.

At birth, the female has somewhat the advantage in regard to height. This difference continues during infancy and youth. It is not very decided, however, until about the fifteenth year; after which, the growth of the female proceeds at a much diminished rate, while that of the male continues at about the same degree until about his nineteenth year, when he usually has overtaken and passed beyond the girl of his own age.

The weight, as usual, corresponds pretty closely to the height, and undergoes the same mutations as the latter, as life progresses. Between the ages of fifteen and twenty years, however, the weight of the male increases rapidly.

Of course, the physical powers of the two sexes bear a close relation with their respective heights and weights; and, as a rule, after the complete establishment of puberty, the male is decidedly the stronger of the two.

Correspondence of Organs.

Before we proceed to the special anatomy of man, we would call attention to the singular cor-

respondence which exists between the peculiar organs of the two sexes.

There is a certain period in the life of the unborn child when it is of the neuter gender, that is, it is neither male nor female. The rudiments of the organs of sex are there, and are the same in all. Moulded by the operation of some law with which we are unacquainted, or at least that we know very obscurely, these rudimentary structures in one case develop into male, in another into female organs.

The correspondence between the developed structures exists always. It is an example of what physiologists call the "homology of parts." Neither the male nor the female has any organ for which there is not an "homologous" organ in the other sex, although it may subserve a different use, or no use at all.

For example, the breasts of the male give no milk, and seem to be of no service whatever in his organization; indeed, rather the contrary, as they are occasionally liable to troublesome diseases. The small, rounded body immediately in front of the bladder, called the "prostate gland," corresponds to the womb in the female, and is, as we shall see, peculiarly

liable to become diseased from the effects of sexual action. Yet its purpose, if it has any, is quite unknown.

Nature loves symmetry, and builds always on the same plan, although the details and finish of her structures are infinitely varied. Much that might be dispensed is added for the sole purpose of keeping true to the type. We can see no necessity of two nostrils, nor of two lobes to the brain, but without them the symmetry of the two halves of our body would be impaired.

Special Organs of Man.

The object for which man has been endowed with the special organs of his sex, is that he may be enabled at the proper age to elaborate the secretion which has the power of fertilizing the germ which the female develops at about a similar epoch of her life.

The simple arrangements with which he has been endowed for this purpose, consists in a gland in which the secretion is formed, a receptacle where it accumulates when formed, and into which it is conveyed from the gland by a tube, and lastly a conduit through which it is

passed from the body in certain conditions of the nervous system.

The gland is in scientific language called the testicle, the receptacle the seminal vesicle, and the conduit is the same as that which conveys the urine from the bladder through the male organ, and is called the urethra. The vesicle (Latin, *vesiculus*, small bladder) lies close to the urethra, a short distance in front of the bladder. Each of these structures is double, there being one for each side of the body, except the urethra, which is situated directly in the middle line of the body.

These general details will be all which the ordinary reader will require to understand the physiological function and proper care of health in this respect. But we cannot well dispense with some more minute information in reference to

The Fertilizing Element,

which resides in the secretion, and upon which its peculiar properties wholly depend.

The product of the secreting glands presents the appearance of a whitish, viscid fluid, with an odor resembling that of fresh wheat-meal,

and leaving when dry a faint stain. Placed under a powerful microscope, it is seen to consist of a watery and mucous fluid, in which an innumerable quantity of minute thread-like bodies are seen to be in active and continuous motion. They bear some resemblance to certain animalcules, having one extremity enlarged, so that it resembles a head, while the other extremity is drawn out into an extremely fine point, resembling a tail. The head constitutes about one-tenth part of the entire length.

There is no organization or internal structure whatever to be detected by lenses of present known powers in these bodies, so that many physiologists deny them to be animalcules, as was at first supposed, and explain their movements as those characteristic of a certain kind of cell found also elsewhere in the human body. But for our part, we hold to the original theory, that these are strictly animalcules, separate individual existences, of as independent life as any other species. A simple experiment proves that they are entirely different from the moving, vibratory cells to which they have been likened. For it is invariably observed in the latter—as far as we can learn—

that if their texture is interfered with, if, for instance, their tail-like extremity be caught and fastened, the whole motion at once ceases. There is no voluntary effort made by the remainder of the structure to free itself.

This is not the case with the *spermatozoa*, as these vibratory bodies in the male product are termed. When the tail of one of these becomes fastened in some impediment, the creature makes evident exertions to free itself, and continues doing so until its strength is exhausted.

We do not know that the point is one of any practical importance, especially to the general reader, whom we are now addressing. But as it is our aim to set before him with the utmost accuracy whatever views in physiology we do insert, and as in referring to these bodies as living animals we run counter to the opinions of many eminent physiologists, we feel bound to quote from an eminent French medical writer the above experiment, which seems to us conclusive.

In the subsequent chapter we shall enter more fully into the consideration of the history and nature of this important subject.

The Development of Sex.

The length of time which the unborn infant requires for its development in the body of the mother, from the period of conception until it is ready to carry on the functions of life in the external world, is, we need hardly say, about nine calendar months.

During this epoch it receives one organ after another, and passes through a series of transformations of a highly curious character, repeating in its individual life, say some observers, the gradual development from lower to higher forms, which the species as a whole has in former ages undergone: a false interpretation, in our opinion, but one which at the present moment we shall not be led aside to combat.

During the second month of its existence, there appear in the lower part of the abdomen two oval shaped bodies, which become in the male the testicles and in the female the ovaries. At first they occupy precisely the same position and present precisely the same appearance, whether the yet unformed infant is afterwards to belong to the male or the female sex.

When the decision is formed—we know not

how—that the child is to be a male, these oval bodies commence a downward movement, or change of place, known as their descent. In consequence of it, although their first position is near the middle of the abdomen and in front of the kidneys, they come at last to be altogether outside and below the trunk of the body, suspended in the sac which is known as the scrotum.

A slender, rounded cord connects each of them with the interior of the body, and through this cord, which is made up of various structures, they are supplied with blood and nervous force.

Some Practical Hints.

These anatomical facts are practically important in many respects. Although as a rule the descent takes place before birth, there are exceptional instances where it is delayed nearly or quite to manhood, giving rise to many ungrounded apprehensions. Then also, the diseases of the cord are painful and frequent, and are very liable to be mistaken by those unacquainted with the anatomy of the parts, for other and more serious complaints.

Within a short time, a case of an intelligent gentleman came under our observation, who supposed he had rupture. He applied to a notorious advertising truss-maker in New York city, who of course assured him his suspicions were correct, and sold him, at an enormous price, one of his trusses. Finding no benefit from its use, he was induced to consult an eminent surgeon, who at once and correctly pronounced that no rupture whatever existed, but simply neuralgia of the cord, which had been aggravated by the pressure of the truss.

An enlargement of the veins of the cord is very common, and is known medically as varicocele. A surgeon who had held the position of examiner of recruits during the late war, found that one out of every twelve recruits had a less or greater enlargement, and often it quite incapacitates those who suffer from it from active labor. Impotence, or at least a loss of power occasionally, results from this cause.

There are cases occasionally recorded where men who have no testicles have children undoubtedly their own. The explanation is simple. Those bodies have never descended from the abdomen, but this fact does not necessarily

impair the performance of their function. In many of the lower animals, as for example the rabbit, this condition is permanent. Even in the adult animal these bodies are usually concealed within the cavity of the abdomen.

Horse-raisers apply the term "an original" to a horse which has been cut, but from which only one of these bodies was extracted, because the other could not be found. Such a horse, although apparently a gelding, presents unmistakably the traits of a stallion, and is capable of begetting colts.

The Passage.

We have said that the passage or conduit which conveys the product of the male beyond the body is the same as that through which the contents of the bladder escape. It has an average length in the usual condition of nine inches from the bladder to its orifice.

The Prostate.

Immediately after leaving the bladder it is surrounded for an inch or so by the prostate gland, the body which we have already mentioned as supposed by some anatomists to cor-

respond in man to the uterus in woman. It is a firm glandular body, in shape and size resembling a horse chestnut. What its purpose is remains undetermined; but inasmuch as it is extremely liable to disease and enlargement, especially in advanced life, when the sexual powers are on the wane, it is of much importance in the present connection.

It secretes a whitish fluid, which much resembles the semen elaborated in its appropriate organ, and as not unfrequently this secretion is much increased by venereal excess, the result of inflammatory venereal disease, or by simple cold and irritation, many individuals are dreadfully alarmed, believing they have spermatorrhoea. Indeed, an eminent surgeon of the Middle States is wont to assert in his lectures, that nine-tenths, if not nineteen-twentieths, of the alleged cases of spermatorrhoea, and treated as such by quacks and ignorant doctors, are, when there is really any excessive discharge, nothing more than cases of inflammation of the prostate gland.

The distinction is easily made between the two, by examining the discharge with a microscope. When it is from the seminal glands, it

contains those rapidly moving, vibratory animalcules, to which has been given the name spermatozoa, and which we have previously described. But when the discharge is from the prostate gland, it contains none of these bodies, but only cells, threads, scales, etc. The latter is almost harmless in its character, and at any rate need give occasion to no special example.

The Receptacle.

The receptacle, in which the product is, as it were, hoarded up against the time of use, opens into the passage close to the prostate. There is one on each side, and they are situated immediately beneath the lowest portion of the bladder.

Each consists of a delicate pouch, formed of thin membrane, and when examined proves to be a single tube coiled upon itself, which, when uncoiled, is about the diameter of a goose-quill, and from four to six inches in length.

The diseases to which these bodies are subject, are obscure and difficult of recognition, owing to the inaccessibility of the part. They are, however, probably rare, and not often of a serious nature.

The Tissues.

The most singular property possessed by the parts surrounding the passage is the power of enlarging and hardening, when stimulated by excitement. This has, however, a very simple explanation. By a peculiar arrangement of the tissues of the part, they allow a large quantity of blood to collect in the veins which traverse them, and as long as the excitement lasts, it is retained there, and thus enlarges and expands the part, precisely on the same principle that a gutta-percha bag is enlarged and expanded when it is filled with water.

Such tissue is found in several parts of the body, and the same phenomenon in a less degree is presented by any part which is inflamed, the swelling which results in such a case being largely owing to the accumulation of blood in the vessels, and the consequent expansion of the soft parts around.

This explanation of the origin of this peculiarity has been utilized by an ingenious surgeon. As some persons suffer much from excitement during sleep, he recommends the use of a species of truss with hard pads situated

directly over the arteries which convey the blood to the part. Thus only a limited supply can flow through them, not enough to permit erection, and the excitement is prevented.

Injuries of the part often result in considerable loss of blood, as might be expected from the numerous and large vessels in the tissue.

The External Protection.

The part is protected externally by a loose covering, quite movable on the tissue beneath. That portion which surrounds the outer extremity is known as the foreskin, and is entirely separated from the adjacent part, which it merely enwraps.

In the operation for circumcision, the foreskin is drawn well forward beyond the end of the part, and cut off with a sharp knife. But in former times, a fragment of stone with a sharp edge was used, as we learn from the fourth chapter of Exodus :

“Then Zipporah took a sharp stone, and cut off the foreskin of her son, and cast it at his feet, and said, Surely a bloody husband art thou to me.”

Circumcision.

The rite was ordained to the Jews by the divine command, as one of the tokens of the old covenant, and up to the present day has been scrupulously observed by them.

We learn, in the writings of St. Paul, that one sect of early Christians attempted to make it equally obligatory on the followers of our Lord to submit to this mutilation. But it was rejected as needless, and no longer of meaning.

Within the present century, several eminent surgeons have strongly advocated the general resumption of this ancient practice, not on religious but on hygienic grounds. The reasons for their advice are manifold.

In the first place, the foreskin would appear to be unnecessary. The protection it gives is slight, and it is argued that it is a part in excess, like long hair and nails. Then, it is unquestionably true that not only are those who are circumcised decidedly less liable to contract contagious venereal diseases, but also are more readily cured when they do become subject to them.

Furthermore, there are a number of very

common surgical diseases which are directly caused by a too long or a too tight foreskin. Severe irritation of the genital and general nervous system, constriction behind and in front of the large extremity of the organ, and irritation and skin diseases from accumulations beneath it, are troubles familiar to every medical man of extended practice.

We have repeatedly been consulted by young men, who were in the most painful state of mind about themselves, believing that some serious disease or impairment threatened them; when, in fact, all their worriment was caused by an ill-fitting foreskin. The irritation which may arise from the same cause is often the prompter to the hurtful habit of self-abuse in boys.

Scholars tell us that the custom of circumcision was in ancient times by no means confined to the Israelites. Many other Oriental nations were accustomed to practise it. No doubt, whatever other motives of a sacred and symbolic character prompted them to its continuance, the visible benefit which it was to the health in many instances added a strong reason for its general observation.

Surgeons are frequently called upon to per-

form it as a professional operation, and some even recommend its performance in every aggravated case of secret disease.

The Secreting Bodies.

The conformation of those bodies which elaborate the mysterious fluid which imprints on the germ-cell the power of development, and thus perpetuates not merely the life of the species, but what is still more strange, the traits, appearance, and even the mental peculiarities of the father,—their conformation we say, has naturally excited the interest and attracted the study of anatomists in the highest degree.

The result has been as it so frequently is in such investigations. Unimagined wonders of structure have been discovered, our ideas of the marvellous nicety of nature's handiwork increased, but her secret undetected, and the mystery of her hidden action left as closely veiled as before.

Let us review in general and unscientific terms what the apparatus in this strange laboratory is, for the apparatus and the completed product are all we know—the process itself is wholly unknown to us.

The secreting bodies are suspended without the body after birth, as we have already explained, and enclosed in a sack or pouch. Each is retained in place by its cord, but owing to a difference in length of the cords, that on the left half of the body is suspended lower. This anatomical point is closely observed in antique statues; and it has a practical medical bearing, inasmuch as owing to its greater length, disease of the left is more frequent than disease of the right cord.

The sack itself is contracted under the influence of temperature. It is also observed that in young and robust persons, whose powers are vigorous, it is short, corrugated, and closely drawn around its contents. On the contrary, in old and debilitated persons, in whom the powers are weak or failing, it is elongated and flaccid.

The bodies enclosed are almond-shaped, an inch to two inches in length, the left being a little the larger. Examined under a powerful microscope, they are perceived to be largely made up of a vast number of extremely delicate tubes, each wound upon itself into a cone-shaped coil. If one of these coils is very carefully unravelled, it is found to be a tube about

sixteen feet in length. And of these tubes there are said to be over *eight hundred* in each secreting body! Make the calculation, and it will be seen that this means there are nearly three miles length of tubes in each organ, or between *five and six miles* of secreting surface engaged in each man in preparing the fertilizing product! Can any fact in the anatomy of man illustrate more strongly how fearfully and wonderfully we are made?

The free extremity of each of these tubes opens into a larger common tube, which conveys the product to the receptacle in front of the bladder, as we have previously explained.

The nerves which supply this extensive tract are given off from the lower portion of the spinal column or back bone. Hence, in many of the affections of this region, especially in those which result from excess, there is pain or uneasiness felt along the back low down.

Sympathy of these Parts.

One of the most curious and inexplicable laws in reference to the human body is that of *sympathy*. By this is meant a relation which exists between two organs, quite asunder in

purpose and position, of such a character that when one is acted upon by some disorder, the other at once *sympathizes* and becomes affected in a similar manner.

There are quite a number of such examples familiar to physicians, and their variation would certainly be entertaining; but we have no room for them here. As it is our endeavor, however, to explain as much as we can, we will add, that several of the most striking are plausibly supposed to depend on that very singular law of anatomy under which every organ of the head and upper portion of the body has a corresponding one of analogous or opposite functions at the other extremity of the trunk.

This law is that of "morphology." According to it, if we seek in the head for the organs corresponding to the secreting organs of the male, they are found in the glands which secrete the spittle. And strangely enough, it is precisely these that are proved to be in sympathy by the frequent result of so familiar a disease as the *mumps*. For it very often occurs that the swelling of mumps will disappear from the face of a man and appear in his lower secreting glands. In boys, it does not so often

happen ; and in girls, when such a transfer of the diseased action takes place, it is to the breasts.

There are some other complaints in which a similar sympathy is manifested, as for instance, in the venereal disease termed gonorrhœa ; but in none is it so distinct and so marked as in mumps.

General Sympathy.

It is a trite saying, that no one of the members can be impaired without the whole body sharing in the suffering. But there are few organs where this sympathy is so general and so distinct, as in those which we are now describing.

The pain arising from an injury done them is peculiar, sickening, and acute. Even a slight bruise will often cause faintness. A shock given either by excess, disease, or violence, is responded to by the whole nervous system, and the mind itself partakes of the disturbance. Indeed, it has truly been said by an eminent surgeon, that any impairment of their powers is more keenly felt by the patient, and is more bitterly regretted, than a far more

serious symptom relating to the lungs or the heart.

This general sympathy is very vividly exhibited in

The Effects of Castration.

All are familiar with the change in the appearance, muscular force, instincts, and character of the lower animals which have been subjected to this operation. The steer is widely different from the bull, the stallion from the gelding, the cock from the capon. The mutilated animal is feebler, less muscular, tamer, more cowardly, shriller voiced, less courageous, more readily fattened, less addicted to roving, than that which is left in its natural condition.

These same differences are quite as perceptible in the human species. Abundant opportunities have been offered to ascertain this fact by the custom which still prevails in Oriental countries of appointing eunuchs to guard the seraglios of wealthy polygamists. The boys destined to this degrading avocation are mutilated at an early age. They never develop the traits of the male sex. Their voice retains its childish treble, their bodies become plump

and rounded like a woman's, their beard does not sprout, and they lack the boldness, energy, and capacity for labor of a man.

It is an extraordinary and shocking fact that for many centuries the mutilation of boys was directly encouraged and fostered by the Christian churches of Europe, in order that they might secure voices of that character in the choirs. Within the present century, and perhaps even yet, the *castratos*, as they are called, can be heard in the churches and theatres of Italy. Not merely is this revolting to every moral principle, but it paves the way to vices of a still more depraving and unnatural character.

Occasionally, surgeons are obliged to have recourse to this deprivation, in order to prevent the ravages of malignant disease. But it has been repeatedly remarked, that when the organs are lost in adult life, the changes are very much less.

Abelard, the ill-starred lover of Heloise, whose painful history is well known to most readers, was thus mutilated by the uncle of his wife, in revenge for a supposed insult to the family. Nevertheless, Abelard continued

to prosecute his studies for years afterwards, and won for himself the fame of being the subtlest dialectician of Europe in his day. His example proves that in the full maturity of the growth, the mind is not weakened by the loss of these organs, which are so conspicuously essential to its development in more juvenile years.

In accordance with the laws of that day, the parliament of Paris condemned those who assisted in the mutilation of Abelard to suffer themselves the same deprivation. In the middle ages, such a punishment was not unusual. The Salic law of France condemned slaves who attacked their mistresses to be thus treated. The statutes of William the Conqueror, who made himself master of England in the eleventh century, decree that rape shall be punished with castration—a severe but salutary enactment. It was in the spirit of that age to punish persons in the member which had sinned.

Not merely the severity of laws, and the jealousy of the owners of harems, have prompted to this injury, but, strange to say, the fanatic sentiments of devotees have at times

elevated it into an act pleasing in the eyes of Divinity.

In the early centuries of our era, the sect of Valesians arose in Arabia, who not only assumed a vow to mutilate themselves in this manner, but, impelled by a crazy illiberality, swore to commit the same mutilation on every male they met at certain periods. Of course, this led to numerous and murderous assaults, and soon the chief of the sect was slain, and his followers dispersed.

Another fanatical sect professed to follow the example of the Greek Bishop Origen, who deprived himself of these parts in order to overcome the lusts of the flesh. His disciples in this became so numerous in later generations, that one of the Popes felt himself under the necessity of publishing a bull, forbidding such self-mutilation.

PHYSIOLOGY OF THE EPOCHS OF LIFE.

IN Shakspeare's play of "As you like it," the melancholy Jaques, moralizing on man's brief history in this world, divides life into seven ages, from the infant, "mewling and puking in its nurse's arms," up to the sad time, "second childishness and mere oblivion." The division which he founded upon man's various avocations, we will base upon the gradual development and subsequent decrease of his physiological powers, and make, instead of seven, only five stages, which we call

The Epochs of Life.

The first is that of *childhood*, which commences with birth and continues until the beginning of puberty, which is about the fourteenth year. The second is *youth*, which lasts from the time of puberty until the completion of growth, say, to the twenty-fifth year. Third is *adult life*, either *unmarried* or *married*.

Lastly, *old age* closes the history, whose uninviting years may be said to commence when the first half century of life has loosened the teeth, blanched the hair, and disabled the desires and powers of sex.

Our purpose is, in the present chapter, to sketch the natural features which characterize each of these epochs, both in their usual history and in their more unusual yet healthful phases; while in a subsequent chapter, we shall group together those precepts, maxims, and instructions which experience has proven of value in maintaining the utmost possible health of the individual at these times.

Childhood.

The newly born infant is still very far from the perfect physical being it is destined to become. The changes through which it has already passed in its brief life, are not more marked than those which it has still to undergo, ere it arrives at maturity. The anatomy of all the organs, and even their physiological functions, continue to undergo gradual and progressive alterations throughout the entire period of subsequent life.

In no portion of the body are these alterations more marked than in that which is connected with the power of reproduction. At birth it is altogether inactive, neither having the power to secrete its proper product, nor awake to those sensations which in after years so forcibly act upon it, even to the exclusion of all other considerations. Ability and desire ought to be alike unknown and unintelligible to the young boy. His powers naturally rest in a condition of absolute quiescence. An aversion to the society of the other sex is more in accordance with this period of his growth than any desire of it.

At an early age, his sports and pleasures become different from those of girls. He loves hardy plays, which exhaust his muscles and lead him constantly into the fresh air. He affects the society of older boys and men, because their rude plays seem to him more manly, and because his instincts lead him to imitate them, rather than the indoor amusements of the softer sex.

His attention is altogether abstracted from the impulses of sex. The rapid development of bone and muscle demands all the nervous

force of his constitution, and none can be spared except at a great sacrifice, to be spent in the exhaustion of sexual feelings. His promptings, therefore, lead him away from the other sex, and well for him that it is so.

This is the normal and desirable progress of infantile and childish life. It is what we should be glad to see, for it is safe, healthy and natural. The rudeness which parents often complain of in their little sons is a protection of nature which should be regarded as a favorable omen for the future. An effeminate boy, one who affects the society and occupations of girls, and who shuns the rough-and-tumble sports of those of his own years and sex, may with much more cause give occasion for profound anxiety. It is our opinion that, until the age of puberty, no sexual emotion or feeling, not even that of curiosity, will enter the head of a thoroughly healthy boy, brought up apart from corrupting companions.

Unfortunately, the physician is obliged to witness too frequently the result of opposite circumstances. In accordance with the laws of healthy growth, the sexual sentiments should first begin to make themselves felt at the time

the other changes which mark the epoch of puberty become visible, that is, from thirteen to fifteen years of age. But there now and then occur, without manifest injury to health, examples of

Unusual Precocity.

Many of the lower animals evince, when very young, the most definite sexual propensities. Those who have witnessed the gambols of lambs and the sports of puppies, will readily recall how much of their play is, in fact, as many of our dances are, sportive representation of the pursuit, and the coy defence or flight, of love. As, of course, in these animals it cannot be the force of example or premature instruction, some have held that expressions of similar emotions are not reprehensible or unnatural in boys.

But it must be remembered that the life of such animals is briefer than that of man, that it is lower and more material, and that it is bounded in hopes and duties by the horizon of this material world. While the human being requires many years to complete his growth, his body is subordinate in its nature and ob-

jects—and should be in its desires—to a soul which is immortal, and his powers of procreation, belonging as they do to his inferior corporeal nature, ought ever to be subjected to the control of his nobler faculties, and especially while they are wholly immature, and certain to produce suffering and debility, if aroused.

It has been well said by the German physiologist Leuckart, in his *Cyclopedia of Physiology*: “As long as the body requires for its growth and development such an amount of material as during the years of childhood, it is impossible that it can spare any of its forces in reproducing without injury. Until those processes are well advanced, the organs, although perhaps proportionately developed, are unfit for their principal aim, often small, and without that abundant efflux of blood which is essential to the act of reproduction. Until that time there are also absent those striking physical peculiarities which mark the distinctions of sex, and which can only have a meaning in so far as they relate to the duties and functions of the sexual life.”

Those who have to do with boys cannot too continually keep before their mind the fact

that the advent of sexual proclivities before the body is well developed is a sickly and perilous manifestation, which it would behoove them to repress as much as possible.

There are, however, healthy limits of variation in the period of puberty. The instances of unusual precocity sometimes found which exert no injurious effect, depend upon a hereditary peculiarity. It is known that in the tropics boys are earlier ripe than in the cold zones. Certain families develop the powers extremely early, without visible injury to health and longevity.

Delayed Development.

In a similar manner the development in this respect may be deferred for several years past the usual age without signifying incapacity or debility. Here again it may be the result of peculiarities of family, of race, or of climate ; or it may arise from general debility, severe study, or natural indifference.

We have repeatedly known young men to be anxious and alarmed about themselves, because they did not perceive in themselves those signs of maturing powers which they

knew are usual at their age. Very rarely indeed is there any cause for alarm, but rather the contrary. Powers which are of slow growth are usually of more enduring character. Not delay, but precocity, is a proper subject of anxiety.

The Physiology of Childhood.

While it is true that the condition of the child is one of sexual quiescence, it by no means follows that the special sensations of the parts are altogether absent. Those who have closely watched male infants of even as tender an age as two years, will certainly call to mind instances where erections took place, especially in the sleep.

It is well known that certain conditions of the brain may cause this, without its being attended by any excitement of the secreting glands. The latter in childhood are not yet in activity. True, that occasionally a discharge is observed from very young boys, brought about by artificial excitants, but it is not a fertilizing product, and does not contain any spermatozoa.

This immature condition of the system is

seen in all its parts. The bones are not firmly united throughout their length before the sixteenth or seventeenth years; the proportions of the body are not symmetrical, the head and abdomen being large compared with the rest of the body; the heart is larger and softer; the structure of the brain and nervous system is imperfect and their substance softer, thus indicating the increased peril from any violent shock or exhaustive effort.

Youth.

What impulse prompts the grub, which for months or years has been content with its subterranean life, all at once to leave the protection of the soil and ascend to the sun-light, and what long dormant law of its life then awakens and operates the wondrous transformation into the gaudy butterfly, we do not know.

Not less profound is our ignorance concerning the causes which after years of inactivity commence their action, and bring about the hardly less astonishing metamorphosis of the girl into the woman, of the boy into the man. The nature of the change we do not know, its results are evident to all.

Signs of Sexual Change.

So far as they appear in the male, these changes are most obvious in the apparatus of reproduction. The secreting organs enlarge, become firmer, and heavier, and commence the function for which they are designed; their covering acquires a browner tint and greater contractility, the remainder of the special anatomical parts increase in size, and become more sensitive to the touch. The larynx, throat, and front of the neck change in contour somewhat, and the voice becomes rougher and hoarser, assuming that graver and more uniform tone which is characteristic of the man.

The connection which under all circumstances exists between the brain and any other organ of the body, becomes more intimate than formerly, and especially the connection with the apparatus of sex. Sensations altogether novel arise, so diverse indeed from those which any previous experience has brought acquaintance with, and from any which are produced by other nerves, that some physiologists declare that they form a sixth sense,—the sexual sense.

The mental powers share in the change. The indifference to the other sex, which in boys we regard as a favorable sign of health, yields now to a diffidence, a hesitation and self-consciousness in female society, combined with a strong disposition to seek it. The instinct acts upon the social faculties and moral feelings. Obscurely felt, and often wholly unrecognized, it prompts to expressions of passion and emotion, to exultation and depression of spirits, and to that kind of attachment toward one of the opposite sex which is known as *love*.

The Special Sign.

Most readers are aware that when this period of development arrives in the case of young women, it is signalized by the monthly ripening and discharge of a germ capable of fertilization, which phenomenon is termed menstruation. Few writers, however, have laid enough stress on the fact that in the large majority of youths, an analogous discharge at about the same intervals is the proof and sign of approaching manhood.

In the male, the excess of the secretion of his special glands accumulates in the receptacle

provided for it during a longer or shorter period, usually from one to four weeks, and then discharges itself at night when the system is relaxed in sleep. This occurrence is periodical, normal, and healthful; although its absence altogether may not be significant of want of power, yet so extended is the ignorance of the public upon this point that thousands of young men, whose minds have been poisoned by perusing the false trash disseminated by quack doctors, are, we doubt not, at this very time tormenting themselves with the fear that they have *spermatorrhœa*, because, forsooth, nature is prompted from time to time to relieve the overloaded reservoirs.

The belief, that at one time prevailed, that the secretion when not voluntarily expended, always in a healthy condition of the system was absorbed into the blood, is now wholly discarded. The contents of the receptacles of the secretion can no more be absorbed back again than the contents of the bladder. They must be expelled from the system. And if the secretory organs are strong, healthy and active, and are not emptied by voluntary action, the nocturnal losses will be more frequent and abundant.

In fine, we do not consider that a young man has arrived at the age of puberty, until he manifests the commencing activity of his function by such a discharge as we have referred to.

Age at which it Appears.

The law-makers, who concern themselves about most of the affairs of life, have also touched upon this. The French Code has fixed the age at which a young man arrives at puberty, at fourteen years. But even in France, this estimate does not hold good. As we have previously observed, the epoch is determined by a variety of concurrent circumstances. In this country, twelve to fifteen years are the usual limits.

Instances have occurred, where all the physical changes took place at five, six, or seven years. While it is not unexampled to see them postponed to the eighteenth, nineteenth, or twentieth year.

The Youth is not yet Marriageable.

All medical writers now agree, that because it is *possible* for a youth to propagate his spe-

sies, it is not therefore timely and expedient for him to do so. On the contrary, a broad and well-marked distinction exists between maturity or puberty, the proper time for marriage, and the period when fertile marriage is possible.

The augmented development which we have been describing can only be rightly regarded as preparatory to the use of these organs, and not as showing that the aptitude for their exercise has been fully attained. It is only when the growth and development of the individual has been fully perfected, that the procreative power can be properly exercised for the perpetuation of the race.

All experience shows, that when this law is disregarded, and the instincts and passions are yielded to without restraint soon after the capacity has been obtained, that both the individual himself is enfeebled, his life shortened, and his powers exhausted prematurely, but also his children are born without vigor and inferior members of the race.

It is true, that after the attainment of puberty, no marked alteration takes place in the organism, except that the growth is continuous

for some years longer, and it might be supposed, therefore, that the point we have been insisting on is one of small moment. So long, however, as this increase is going on, the body lacks that solidity and compactness which seems only attainable when the whole process of growth is completed. The highest degree of vigor and endurance is only found after the cessation of growth, and then only is the male qualified to bring forth his kind.

The bones are not fully formed until about the twenty-fifth year; and the nourishment required by the individual to complete his own body must not be squandered in the act of reproduction.

Adult Age.

The period from twenty-five to fifty years, is that in which man is at the height of his mental and physical powers. The forces which have hitherto been largely engaged in increasing the size and weight of the bones and muscles, can now be properly expended on the preservation of the species, and on intellectual labors. The powers of sex, whose existence commenced at puberty, are now at length mature, and the time is come when they can

appropriately be exercised in obedience to that earliest of all the Divine commands, "increase and multiply."

The desires, too, at this epoch undergo an important alteration. They are no longer the capricious and fitful fancies of earlier years, nor merely the animal promptings to gratify the sexual propensities, but the wish to have children, or longing for a home, a family, and a companion, which shall be permanent. The sensual satisfaction is subordinated to the higher objects with which it is associated.

It is not to be inferred from this, that the passion of sex is or ought to be slight and feeble in the healthy adult. On the contrary, it is usually powerful, but under control, and quite different from the sensual cravings of the voluptuary.

The physiological conditions of this portion of life depend upon the choice which a man makes, to marry or to remain single. We shall therefore speak first of

The Unmarried Adult.

As we are considering man in health at present, we take it for granted, under this

section, that the unmarried adult man refrains from illicit indulgence. Does he otherwise, he violates the laws of the community, as well as the precepts of hygiene, and puts himself out of the pale of normal life.

The question has been often discussed by physicians, whether a strict self-denial in mature life does not injure a man. We could even name several works, written by medical men whose names claim some consideration, in which the assertion is put forth, that absolute restraint of the sexual impulses acts injuriously upon the health. They maintain that the struggle which is constantly going on between the sexual passion and the moral sense, has a tendency to impair the powers of sex, to lead to spermatorrhœa and impotence, to develop hysteria and other nervous maladies, and to impair the constitution at large.

Such views have been and are industriously circulated in the numerous cheap and prurient volumes professing to give instruction on marriage, and diseases of a secret character. Professedly, this is done to inspire a greater desire for legitimate unions; really, the effect which it has is to instigate young men to fornication

and adultery, and thus to start them, under the plea of guarding their health, on a path which in nine cases out of ten leads to disease, disgrace, or early death.

Were there good or even plausible reasons for assenting to such views, the respect we entertain for scientific truth would not allow us to conceal them. But there are no such reasons.

We most emphatically declare that the whole range of medical lore cannot and does not exhibit a single instance where a disease was either caused or aggravated by an observance of purity of life. On a later page we shall have occasion to return to this topic, but we could not avoid in this relation correcting so dangerous an error.

Throughout the course of unmarried adult life the secretion of the glands continue, and from time to time the excessive accumulation is thrown off, as we have already described. As years increase, these occurrences become more and more rare, but do not entirely cease, until the faculty of reproduction itself has been overcome by the assaults of years.

The Married Adult.

The regularity of habits which naturally associates itself with marriage favors health. Unmarried men do not show so well on the mortality records, not *because* they are unmarried, but because they are far more apt to lead dissipated lives, and injure themselves by excess. Their celibate position is not in consequence of a victory over their passions, but merely a means of enjoying selfish pleasures and the delights of illegal unions without the expense or embarrassment of a family.

According to statistics collected by various European physicians, it appears that the mortality among unmarried men is twenty-eight per one hundred in a given series of years, whereas in the same series married men show a mortality of only eighteen in the hundred. For every seventy-eight married men who reach the age of forty-two years, there are only forty bachelors who keep them company thus far on life's road.

As years increase this contrast becomes visible in yet stronger colors. At sixty years there are forty-eight married men living to

only twenty-two who are unmarried; while at eighty years three times the number of married men are found in life. Of course, all these figures are calculated on the relative proportion of the two classes in the population, not on the absolute number.

Writers on longevity have remarked that in every instance of surprisingly long life, the man has married several times. Whereas it is exceedingly exceptional to find a bachelor who has passed beyond ninety years.

The married state, while not essential to health, greatly favors it by inculcating regularity of action in the various functions, and throwing numerous protections around the individual which guard him from the vicissitudes of life and of fortune.

Old Age.

The decadence of the generative powers in a man who has not injured them by abuse, and whose constitution is vigorous in other respects, commences about the age of fifty. At this period he begins to remark that his powers decrease, and that he is no longer the man he was. The imagination no longer exerts its wonted

power, and the pleadings of beauty even exercise but little of their olden fascination.

The determination of blood to the parts is less than it was. Their sensibility becomes blunted, and is reduced to what is sufficient for the nutrition of the tissues; it is hardly more acute than it was before the commencement of puberty. The secreting organs undergo a change in their structure, which gradually incapacitates them from producing; they diminish in size, and their covering becomes wrinkled and smaller.

The secretion itself presents visible alterations. Not only is it less abundant, but it has lost its consistence and force. Examined under the microscope, it is found to contain but few spermatozoa, and the action of these is by no means so lively and quick as when from men in their prime. A close inspection teaches the cause of this diminished mobility. It appears that as men increase in age beyond the period of their best days, these animalcules gradually change in form, their tails growing shorter and shorter, and hence their power of progression less and less rapid. Finally, nothing of them remains but the rounded head,

which has no capacity of independent motion except in the slightest degree.

With this loss of mobility, they naturally lose their power of fertilizing, because they have no means of progressing into the womb where the female germ-cell is left. Consequently, very old men rarely beget children.

With the diminution of desire and ability there also makes itself manifest a decrease in the pleasurable sensations which are associated with production in early and middle life. In some cases not merely is there a bluntness of feeling, or an insensibility to pleasure, but there is absolute pain. A feeling of heat, scalding and burning along the passage, is felt, to such a degree that it instils an unwillingness and dread of the repetition of the act.

This probably arises from the feeble action of the muscles which aid in the accomplishment of the act, and should be respected as a salutary admonition of nature, that the hour has come when the charms of this world are losing their attractions, and that other hour is not far off when all matters whatever which pertain to this life will vanish into air, and

“Like the unsubstantial pageant of a dream,
Leave not a rack behind.”

THE UNION OF THE SEXES.

THE sole purpose of the complicated anatomical arrangements which we have described, and the most important aim of the powerful instincts of sex, are to perpetuate the race by the united action of the two sexes.

In the human species this is no mere animal act of crossing or copulation, but by the laws of his being is indissolubly connected with certain social and moral obligations, to wit, the permanence of the tie and the protection of the children which result from it. Therefore it has been deemed essential in all communities that some rite or ceremony should distinctly designate the time when these relations begin, and more or less formality in their assumption is always usual.

With legal forms, and the symbols of religious rite, we have nothing to do, but a study of the union of the sexes under its various as-

pects in different ages of the world, and at the varying stages of civilization, has important results for the physiologist. It teaches him the laws which govern this instinct, it instructs him by comparison of customs which is the most favorable to national or individual life; and on all those debated subjects of utmost weight, such as polygamy or monogamy, inter-marriage of relations, divorce, early or late nuptials, etc., our only infallible Mentor is experience. The moral and social value of the tie, now, alas, too much called in question by many in our own country, can thus be ascertained. We hope, therefore, by a review of the history of marriage, to instil sounder views upon its necessity and nature than now prevail.

We commence with

The Origin of Marriage.

Among those who have made the study of human history in its earliest phases their peculiar province, two theories prevail, the one maintaining that the primitive condition of man was one of intelligence and comparative civilization, the other that he was at first little higher than the brute, and not above the very

lowest and most degraded savages of the present day.

We need not discuss this question. We do know that the ancestors of all civilized nations can be traced historically back to a state of savagery, and the germs of our institutions can be traced back to rude and barbarous customs. Therefore we shall inquire what is the nature of marriage in the rudest and in the earliest phases of human history.

Several writers who of late have given much attention to this very question, have agreed upon a solution to it which is not less unpleasant to contemplate than it is surprising. They agree that the primitive condition of society was one of pure communism of wives, one in which every man and every woman in a small community were regarded as equally married to one another; that no pairing or preference existed any more than in the meetings of flies in the air; that each child was raised by its mother, its father being usually uncertain; that marriage was independent of all sacred and social considerations; that it had nothing to do with mutual affection or consent; that indeed it was invalidated by any

appearance of consent; that it was not accompanied by any demonstration of warm affection on one side and willing devotion on the other, but by brutal violence and unwilling submission. Such is the repulsive picture which M'Lennan, Bachofen, Lubbock and their followers have drawn of marriage in the uncivilized conditions of humanity, such is the rite as they believe it is natural to our race.

The falsity of these views rests upon several misconstructions of facts, and can be shown clearly from the analogy of other species.

Such promiscuous intercourse of the sexes does not prevail even in the higher classes of the brute creation. Mr. Darwin, who has given more attention to sexual unions in the lower animals than any other naturalist, cites numerous examples to show that these unions are individual preferences, that they are preceded by a period of wooing, that not unfrequently the female refuses successfully the advances of the male, that in many species the law of monogamy strictly prevails, and he distinctly states that he cannot bring himself to believe, from the evidence before him, that a

communism of women has ever prevailed at any period when man deserves the name.

Marriage among Savages.

The real position of the woman in marriage among savages is simply that of a menial, possibly of a slave. . "There are some necessities," said the first Napoleon, "which every man will have at any price—shelter, food, a woman." The latter in a barbarous society, is not merely necessary as an instrument for the satisfaction of an imperious instinct; she is also a beast of burden, a provider of food, a ready object on which to vent anger, which men dare not inflict on each other.

She is literally the property of her husband. As in Shakspeare's play of "Taming the Shrew," the hero, Petruchio, says of his wife :

"I will be master of what is mine own.

She is my goods, my chattels ; she is my house,

My household stuff, my field, my barn,

My horse, my ox, my ass, my anything."

Such is the condition of the wife among tribes on the lowest plane of civilization. But this is far from a communism.

On the contrary, there is abundant evidence

to show that even where the rights of property are least insisted upon, the right of a man over his wife is generally recognized. It is true that in such instances as the Indians of certain parts of British America, it is the custom for a stronger man, a better wrestler, or hunter, to seize and carry off the wife of a neighbor, if he fancies her. But so he would do with any other piece of property he coveted. It is simply

“ The good old plan,
That he should take who has the power,
And he should keep who can.”

No doubt the husband who is thus wronged, or rather the owner who is thus robbed of his chattel, may submit uncomplainingly or indifferently, through a consciousness of inferiority or a lack of courage. But certainly he loses by the deprivation, and does not like it.

The female being regarded as the inferior sex, and the crime of infanticide not considered grave, a very common custom among savages is to destroy many female infants. Hence a scarcity of women results. The necessity of mating forces, therefore, many young men to acquire their wives by violence,

by carrying them off from their relatives, with or without consent. This is the "marriage by capture," which some hasty writers imagine was once the rule of the race. In fact it is exceptional, and instances as numerous could be cited, where persuasion was quite as much the rule as force.

Marriage with one Wife.

Many lower animals choose and remain faithful to one mate. Among wild birds this is the rule. Touching anecdotes could be related of their fidelity. Sometimes, when one is slain, the other will mope and pine, and seem to lose all interest in life. A species of monkey is remarkable for the single-hearted devotion of the males. Each chooses only one wife, and it is even doubtful if he will take a second after the death of the first. A Kandyan chief gave this as a convincing argument in favor of polygamy, "for," said he, "to live with only one wife is to be as brutal as the Wanderoo monkeys." Monogamy, indeed, is the rule among these and allied species.

Some of the rudest tribes of Hindostan

confine each man to strictly one wife; and it is the exception among the Indians of the western prairies to have more than one. A powerful chief may have two or more, but usually it is not desired, the Indians giving the very simple and satisfactory reason, that there is always quarrelling in the wigwam where there are two or more wives.

Objections urged against Monogamy.

In all enlightened countries, divine and civil statutes combine to prescribe that a man shall be allowed only one wife. This position has been attacked both on physiological and religious grounds. We will consider the objections urged.

It is asserted that every woman should at least be provided with the legal opportunity, if she chooses it, of satisfying her maternal instincts and calling into exercise her sexual functions. Further, that a large percentage of women in all old communities cannot enter the marriage state as long as monogamy prevails, because the females out-number the males. Statistical tables in England show that only about one-third of the marriageable

women are living in matrimony. In Connecticut, Massachusetts, and most of the older States, the women largely exceed the men. Even among the men, many refuse to marry on various grounds, so that the injustice is still greater, if it is injustice. The deprivation which thus falls upon women is physically injurious to them, and consequently to the commonwealth.

So much for the argument from physiology. The interests of religion, it is also added, are injured by monogamy; for if there must be a multitude of women unmarried and unprovided for, there will be a multitude of prostitutes. Men will decline marriage because, like Shakspeare's Falstaff, they can be "better accommodated than with a wife." Abortion, infanticide, disease, and depravity of all kinds follow in the wake of prostitution. Hence, public morality is opposed to monogamy.

Let us review these arguments. The evils mentioned are real. Is polygamy the only means of cure? Is it any cure at all? Does it not bring with it worse evils than any that it possibly may cure?

It is a mistake to suppose that the health

of women and their consequent usefulness to society are impaired by a single life. Consider the perils of maternity, the "want, and care, and childbed pain," which so often are connected with married life, and it might more plausibly be argued, that the avoidance of the nuptial tie would be physically better for the female. Some women think so, and we all know some who on this ground alone have preferred the unmarried state.

That polygamy diminishes profligacy is disproven by experience. Where can we find more thoroughly profligate, sensual, and debased societies than in polygamous nations? It directly encourages a purely sensual view of marriage, it degrades woman into a mere creature of sex, and does not prevent prostitution, for it does not lessen the load of poverty and the desire to avoid it among the poorer classes.

Some reference to historical examples will illustrate this.

Marriage with Several Wives.

In the earlier ages of the world, when vast unpeopled tracts lay waiting the herds of the

shepherd and the plough of the husbandman, the marriage of several wives was permitted by Divine law; but it was never directly sanctioned. It was conceded to a feeble and struggling community, in the same manner as blood revenge and slavery were conceded, as not contrary to the then existent stage of religious education. When these conditions existed, and when the increase of the family was of the utmost importance, polygamy was not associated with the many evils which usually accompany it.

But the real origin of polygamy is quite different. The mere desire for additional servants, slaves to his lusts as well as his laws, induces the petty king or ruler of a band to increase the number of his wives. The voluptuary prefers those women who are young and beautiful. He is governed entirely by external attractions. Hence we cannot wonder that wherever he is able to do so, he provides himself with a succession of favorites, deserting them one after another, as each fresh arrival attracts his attention.

The harems of the east and of African potentates often contain scores of women who

are the so-called wives of the monarch. The solicitations of these rival beauties, the constant excessive stimulation thus produced, and the prominence thus given to the lowest uses of the reproductive force, have the constant result of enervating the stock. An effeminate and feeble line of rulers control the nation or community, the real governing power passes into other hands, and all advancement in civilization ceases. The impartial historian must always confess that one of the most potent levers in raising the nations of Europe above the active and powerful Mahometans, who at one period threatened to submerge the Christian sects, was the monogamy practised by the latter, while in a generation or two the former were weakened by the sexual indulgence allowed by the Prophet.

Every consideration, therefore, of both morals and medicine speaks in favor of a rigid observance of fidelity to one wife.

Marriage with Several Husbands.

The institution of "polyandry," as it is called, in which one woman bears marital relations with several men, is one not infrequent

in certain parts of Asia, but might be supposed to have no special interest to us, were it not closely resembled by the customs of some religious fraternities, found in several States of the Union. Its effects, therefore, deserve some consideration.

In the island of Ceylon, when a man takes a wife, she becomes also the wife of each of his brothers; among some of the mountain tribes in northern India, one woman is generally married to several men, and is expected to remain strictly faithful to them. The religious organizations—if such they may be called—in this country, permit the female to make choice within a limited number of males, choosing as often as is agreeable to her.

Experience shows that such a custom leads to sterility in the female, either because there is some sort of antagonism and neutralizing effect in the secretions of different men, or else that the excitement too frequently repeated forbids the repose of the parts necessary to conception. Fielding refers to this in a well-known passage of his novel, “Tom Jones,” and doubtless the sterility of prostitutes is largely to be explained on the same ground. Physiolo-

gists have given but little attention to this singular fact; and here, as in some other instances, the popular has outrun the scientific observation.

Forbidden Marriages.

Incest does not appear to have been forbidden in ancient times. Cain must have married his sister, and the other children of Adam intermarried among themselves. The Ptolemies of Egypt were by law obliged to raise an heir to the throne by their own sisters.

But now, even among the rudest tribes, such unions are forbidden. Other restrictions, less easy to explain, are also met with. Thus in Australia, where the same family names are common over the whole continent, no man can marry a woman who bears the same name, although no definite relationship exists between them.

The traveller, Du Chaillu, states of some tribes in Western Africa, that they are divided into clans; the children belong to the clan of the mother, and these are not permitted under any circumstances to marry with others of the same clan, however removed they may

be in degree ; it is considered an abomination among them. But as relationship on the father's side counts for nothing, a son can marry his half-sister or his father's wife without criticism.

Du Chaillu adds : " I could not but be struck with the healthful influence of such regulations against blood marriages among them." But a moment's reflection would have convinced him that blood marriages *on the father's side* are not in the least interfered with by this rule.

A very similar restriction prevails among many North American tribes. The Tinné of British America are divided into four clans. No member of one of these clans can, with propriety, marry with another member. When, as occasionally happens, a man breaks through this law, he is ridiculed, and is said to have married his sister, although there may not be the slightest connection of blood between them.

The Khonds of Hindostan regard it as disgraceful to seek a wife among the daughters of their own tribe. They consider it more manly to obtain one from some distant stock.

They even go so far as occasionally to punish with death a violation of this enactment.

The theories of consanguinity are so various and really so little understood, that the prohibition of marriages in accordance with any one of them, is open to serious criticism on the part of the physiologist.

At one time the Christian church disapproved of marriages within the seventh degree of relationship, either on the side of father or mother. An absurd English statute forbids a man marrying his deceased wife's sister, who is usually no relation whatever. A statute in operation in Kentucky, New Hampshire, and other States of the Union, prohibits matrimony with the first cousin by blood on either side.

The absurdity of any law whatever, on the subject, will be evident when one reflects that the legal is not the physiological relationship—in other words, that the alleged objectionable traits which are supposed to be transmitted from parent to child, and increased by intermarriage, are certainly not transmitted equally by father and mother, and hence any law which is applied indifferently to relationship on both sides is unjust. It is contrary to

observed physiological facts, to the instincts of the race, as shown in the examples above quoted, from savage tribes (and which could be multiplied indefinitely), and also to the promptings of the human heart.

If any such law be advisable—which we seriously doubt, it should apply only to relations by the mother's side, for unquestionably it is on the female, and only in a very minor degree on the male side is it, that the untoward results of consanguine unions appear.

The Marriage Ceremony.

The rites by which matrimony is solemnized, have an interest for the student of man's physical nature, in so far as they reveal the importance with which men regard this crowning event of the sexual life. History proves that when it is entered upon with solemnity, decorum, and a clear understanding of its real purport, morality and prosperity are secure ; but where it is merely a means of sensual gratification, or where it is regarded as a lax and ephemeral tie, then both national and individual success is in jeopardy.

Some travellers say that among the Hotten-

tots, Bushmen, and a few other very debased tribes, no sort of marriage ceremony exists. They scarcely trouble themselves about asking consent of friends. The man proposes to the woman to come and live with him. She does so, and the formalities are at an end.

Allowing that this statement is correct, though it might be called in question, such examples are decidedly rare. Ceremonies of some sort are nearly always observed, though there may be little of solemnity, little even of decency in them.

Among Savage Tribes.

One of the strangest of these ceremonies, and that which is most repugnant to the sentiments of our time, is that which obliged the bride to be for a time subject to the demands of the guests. This prevailed quite extensively.

The harlotry of ancient Babylon, against which the Hebrew prophets inveigh in words of fire, arose from the law which obliged every woman about to marry to prostitute herself publicly during one night in the temple of Bel.

Diodorus Siculus mentions that in the Ba-

learic Islands the bride was considered the common property of all the guests present; after which she belonged exclusively to her husband.

The Spanish bishop Oviedo relates that precisely the same usage existed among the natives of the island of Cuba at the time of the discovery. The bride submitted herself to all the guests of equal rank with her husband before the marriage was considered completed.

Generally, in the stage of barbarism, the marriage ceremony represented a struggle, symbolizing either the combat which the young man was supposed to wage with his rivals for the hand of his bride, or else the natural shyness of the female, which is only overcome by boldness, address, and persistence on the part of the male.

Thus, in Circassia, weddings are accompanied by a feast, in the midst of which the bridegroom rushes in, and with the help of a party of friends, seizes the lady and carries her off, in spite of the pretended opposition of her relatives, and her own apparent unwillingness.

A more pleasing symbolical ceremony which prevailed extensively, and a relic of which

still exists in our custom of serving a "wedding-cake" at a marriage, is that of both partaking of one dish of food. The ancient Romans, the natives of India, and even the Feejee islanders adopted this.

Marriage among Christian Sects.

The greatest diversity exists among Christians as to the ceremony of marriage. On the one hand we have the elaborate rites of the Latin Church, and on the other the plain and simple individual promise before witnesses which is customary among the Quakers.

In all denominations, however, which deserve any consideration at our hands, the rite is considered a solemn and important one, and the main objects of the union are distinctly kept in view. This could hardly be otherwise where the teachings of Christ are taken as the guide.

His doctrines on the subject of marriage, divorce, and fidelity to the marriage vows, though brief, are clear, and are far more precise and strict than any ever known before, or ever practised since. Indeed, at the time it is recorded that his hearers shrank from their

literal acceptance, which, it would appear, he did not urge.

He was the first lawgiver who unequivocally decreed that marriage is not merely a civil contract, still less a means of sensual gratification, but a divinely ordained rite, which brings two human beings into such intimate relationship that any subsequent separation is out of the question, except after deliberate infraction of the vow by one of the parties. The expression "whom God has joined together" leaves room for no ambiguity.

Marriage as a Religious Rite.

It is strictly in accordance therefore with the words of the New Testament, to regard marriage as a religious rite. The large majority of Christians do so. The Roman Catholic Church considers it one of the sacraments, and maintains that persons of their own communion who are united in wedlock by civil procedure only, are living in adultery.

Protestant sects do not carry their convictions thus far. The Protestant Episcopal Church recognizes the religious obligations assumed, and in a general way the sacredness

of the rite, but throws no impediment in the way of those who prefer union by civil contract. Most other sects are of opinion that marriage ought to be solemnized by a minister of religion, but do not suppose that if a civil officer acts instead, that the contract is in any degree vitiated.

Marriage as a Civil Rite.

The French code leaves it optional to parties whether they are united by the church or not, but pronounces the civil ratification of the contract before a public functionary essential to the legality of the tie. This law has met with general approval, and is now being adopted in other countries. It does away with an element of uncertainty about the time and manner of the ceremony, and obviates all questions of legality.

The danger is that it familiarizes the public with a view of marriage as a merely legal act, a sort of co-partnership, and leaves out of sight the higher, religious nature of the bond.

Marriage Perfected.

The laws of all enlightened nations agree that the consent of the contracting parties

complete the marriage, and that co-habitation is not essential. This is in accordance with the customs of many primitive people.

In one of the kingdoms of West Africa, it is said that the husband is not even allowed to see his wife until they have been married three years.

The custom among the natives of Chittagong, India, is that the husband and wife are on no account to be permitted to sleep together until seven days after marriage.

Burckhardt states that in Arabia, after the wedding the bride returns to her mother's tent, and does not go to live in that of her husband until some months, perhaps not even until a full year, from the wedding day.

In Persia it is deemed unseemly for the husband to claim his privileges until several months have elapsed, during which period he lives separate from his wife.

The moderation and self-control of which these are instances deserve commendation and imitation. Too frequently the opposite course of conduct occurs in this country.

The Propriety of Marriage.

In all ages opinions as to the abstract pro-

priety of marriage have greatly varied. The ancient Israelites and Romans looked upon it as the only natural state of life for the man. The latter nation discouraged celibacy by fines and severe enactments.

Nevertheless in many ancient communities, a certain sense of degradation was connected with the use of the generative powers, and those persons who devoted themselves to the care and teaching of religious matters, that is the priestly class, were often accustomed to vow abstinence from sexual connection.

It might be interesting to inquire how it was that this wide spread prejudice arose; whether it was the natural outcrop of that sentiment of modesty which in modern society, much to the surprise of the quaint Montaigne, allows free reference to other natural functions, but positively condemns the most remote allusion to procreation; or whether, as the highest degree of self-denial, it was thought an act of abnegation peculiarly acceptable to Divinity.

For such an investigation we have no time, however. Suffice it that such instances as the priests of Cybele, the Vestal virgins, and Fakirs

of India prove that the predilections in favor of a celibate priesthood are widely rooted.

Clearly contrary to such doctrines, Christ recommended marriage. St. Paul styled it honorable in all men; and the teachings of the other apostles, in so far as they touch upon it at all, speak in its favor, not merely among the laity, but specifically among bishops, priests, and deacons.

Not long after the apostles had departed from their labors, the superior freedom and consequent efficiency of unmarried men, the closer organization of the Church, and more than all, the prejudices in favor of an unmarried priesthood, common throughout heathendom, modified the views of the Christian world upon this point. The act of generation was asserted to be the only object of marriage, and even that was taught to belong to fleshly vanities, and to be inconsistent with the highest purity of life.

Opinion of Early Christian Writers.

The early bishop, Justin the Martyr, was one who warmly advocated these views. He maintained that absolute denial of the sexual

instinct was pleasing in the sight of God ; and planting his theories in physiological soil, argued that exercise of the functions of sex was likely to depreciate health, and even that the organs of sex were not specially given to reproduce the species. The curious argument that he uses to support this thesis is that some women are sterile and some men impotent and infertile ; that certainly in them the organs are not designed for reproduction, because they have no such power ; hence, the general assertion that this is their object is invalidated, etc. It would not be difficult to assail mortally this chain of reasoning, but we think it hardly worth while.

The early Christian book, known as *The Shepherd of Hermas*, teaches that marriage is improper in any one about to devote himself to teaching religion ; that connection in marriage should be solely for begetting offspring ; that a man should look upon his wife “as upon his sister ;” that the mere desire of another is adultery ; and that it is sufficient grounds for separation, although a second marriage is disapproved.

At the commencement of the fourth century,

at the council of Elvira, in Spain, the priests were formally prohibited from having connection with their wives, so long as they were actively engaged in the fulfilment of the ministerial services, or, to use a technical military phrase, so long as they were "on duty."

Opinions of Mediæval Christians.

The prejudice against marriage grew gradually stronger in the church as time advanced. Several general councils had the daring to demand the immediate putting away of wives by all the married clergy, a proposition which was powerfully and successfully combated, however, for a number of centuries.

Not until the time of the gloomy and bitter potentate, Pope Gregory VII., known as Hildebrand, at the general council, held in Rome in 1074, did the Church pass an absolute law forbidding marriage of the clergy. It was received with strenuous opposition, especially in Germany, and was not very stringently enforced among the lower clergy, for several centuries; not, indeed, until the Council of Trent, in the sixteenth century, rendered it imperative.

The Greek Church, which never acknowledged the supremacy of the Roman Pontiff, and consequently framed enactments to suit its own views, entertained entirely different opinions on marriage. Not only did it decree that it was proper and allowable for priests to marry, but that it was necessary for them to do so, and no one could take orders, as a minister of religion, unless, in the words of the apostle, he was "the husband of one wife." This custom now prevails throughout Russia and elsewhere, where the doctrines of the Greek Church are received.

Opinions of the Reformers.

The forced celibacy of the clergy resulted, as always must happen, when large bodies of healthy, idle, well-fed men are prevented from marriage, in debauchery and a general injury to the morals of society. Crimes of unnatural atrocity grew common in monasteries. The confessional was abused.

Then a preacher arose in the person of Martin Luther, who spoke from personal knowledge, in the plainest language, about these abuses and their origin. He restored to mar-

riage its dignity and honor; he opposed with all his might the sexual abuses of his day; and he mentioned them with an uncompromising distinctness of speech, that the preachers of to-day are shy about attempting.

“A man,” says the Reformer, “can as little restrain himself from women as he can from eating and drinking; for we cannot escape those desires and instincts which are born with us.” “Marriage, next to the ministry, is the noblest state on earth; it is a protection against the lures of the devil, and is a great aid to godly chastity. It is not in a man’s power to live without a woman. A man should not strive to be other than God has made him. To use the liberty He has given us, to directly oppose the laws He has laid upon our being, is either folly or blasphemy.” “The heathens had a truer opinion of marriage than the Pope or the Turk. The former respected and recommended it, while the Pope condemns it, and the Turk despises it.”

Luther did not allow any sufficient cause for divorce, except adultery. He relates a case where a young man made the acquaintance of a girl, and after a short time married her.

She proved subsequently to be his sister, and the terror and anxiety of both, had they learned this, would have been great, lest they had unwittingly committed mortal sin.

Luther advised that they should not be separated, and not even informed of the relationship. Yet he opposed, on general grounds, marriages of near relations, or even with a deceased wife's sister.

The other great reformers, Melanchthon, Zwingle, and Calvin, spoke with equal decision in defence of marriage, and in asseveration of its uniform propriety, in all ranks of life. Their views are now received by all bodies of Protestant Christians, and as a recognition of the purity and dignity of the natural exercise of the sexual faculty, the effect on the advance of general civilization is marked and wholesome.

The opposition which marriage has met with, from conscientious persons, has chiefly arisen from a misapprehension of its objects.

Supposed Purposes of Marriage.

Singular opinions have often been current on this topic.

The early Christian writer, Athagoras, maintained that the sole purpose of marriage is procreation. The man should never approach his wife with any other motive. And this accomplished, he should refrain altogether until her condition was propitious for another child. Whatever of pleasure there might be in the union of the sexes is of the nature of evil.

Cyprian, another bishop of the time, went one step further. He condemns marriage as an unfortunate necessity of the race, and the only good purpose which he allows it to subserve is, that it prevents public prostitution and the seduction of girls!

St. Jerome, the earliest translator of the Bible into Latin, declared that God and the Church prefer the unmarried state, and only allow marriage to the weak in faith. Its only advantage, he adds, is that thereby more monks and nuns are brought into the world!

Finally, St. Chrysostom, the patriarch of Constantinople, described marriage as the satisfaction of a devil—inspired instinct, which first arose in man after the fall, when he had disobeyed the command of God in the Garden of Eden.

In the fourth century, arose the sect of the Abelites, who named themselves after Abel, and like him desired no offspring, while yet they married and lived in marriage with their wives. This monstrous doctrine was carried out by some means with which we are not positively acquainted, but probably similar to that which the Oneida fraternity employs to-day.

This extreme, in which the union of sexes is regarded solely as a means of satisfying an instinct, and heed is taken lest children should be begotten, is in singular contrast to that above mentioned of some of the church fathers, who maintained that procreation was its only purpose.

Different from both is the mystic marriage, which is known among the Mormons as "sealing," and which was also advocated and practised by some of the Gnostics in the early centuries of the Christian era. The apostle says that each woman should be the wife of one husband, and should be in subjection to him. The meaning of the language, of course, is that she should not bear the marital relation to more than one man at a time. But these fanatical

mystics, who, like others of their school, found it impossible to accept plain words in their common meanings, concluded that every woman must have a husband, whether marital approaches followed or not.

As no woman can be saved unless she is thus at least spiritually united to one of the opposite sex, any single woman in Mormonism has a right to demand of an elder that he shall provide her a husband. The elder in turn has the power to appoint any man whom he chooses to this position; and if the appointee refuses, he must either offer a valid reason, or be regarded as a sinner and stiff-necked Gentile.

Thus it appears that the purposes of marriage have been persistently misunderstood by various leaders of thought, to the no small detriment of the institution. We shall now endeavor to state plainly, and with a fair allowance for the views of others, what the correct view is.

The Real Purposes of Marriage.

Going back to the creation of woman, we learn from the second chapter of Genesis, that "the Lord God said, It is not good that the

man should be alone ; I will make him a helpmeet for him." The significance of this plainly is, that neither was she merely destined as a creature wherewith to propagate the race, nor a playfellow with whom to toy and dally and sport, nor a slave to do his menial chores ; but rather a fitting assistant in the toils and duties of life, a sharer in its joys and its sorrows, a companion in whose society he would feel perfect satisfaction, kind, congenial, helpful.

Man is so constituted, that his truest, most satisfying, most happy companion is woman. The warmest friend of his own sex, no matter how self-denying is his devotion, can never so completely fill his heart. This is nature and simple truth, let who will ridicule sentiment and talk of the weakness it evinces. This is the very hardest fact, and whoever denies it, or disregards it, or opposes it, be he priest, lawgiver, or private man, does but dash himself against a wall.

The primal purpose of marriage is to find such a consort, such companionship. That it is difficult we all know ; that success is rare we all regret ; that the purpose is sometimes attained we are glad to believe.

John Milton, in his *Paradise Lost*, represents the perfect pair, still in unsullied innocence, passing to the blissful bower, and

“The rites mysterious of connubial love.”

Here he seems to depart from the sacred record, which dates the conception as well as the birth of Cain, the first born, after the fall and expulsion from the Garden. This is one of the arguments used by the schoolmen to prove that these rites belong to man's fallen nature. But the reply is plain, that unless it was designed to bring the special powers into use in the perfect state, they would not have been formed. Hence, Milton's supposition is the more tenable.

Consequently, the increase of the race is a second purpose in marriage—not higher than the former; not baser than it; quite different in kind, yet equal in degree; never to be excluded, yet never to be made paramount.

A third purpose of marriage is explained fully by St. Paul, in the seventh chapter of his first epistle to the Corinthians. He says: “To avoid fornication, let every man have his own wife. . . . Defraud ye not one another

. . . Come together that Satan tempt you not for your incontinency."

The apparent coarseness of these expressions, and the seemingly low estimate put upon marriage throughout the chapter referred to, was owing to the peculiar circumstances of the Corinthian converts to whom the apostle was writing, and were in reply to direct questions which they had put to him. He by no means intended to discuss the whole subject of marriage, but merely to refute some common errors and to prevent some very ordinary sins which prevailed in Corinth at the time.

His words clearly indicate that one of the purposes of marriage is to prevent profligacy and the abuses of the sexual passion. Lechery of all descriptions increases in proportion to the decrease of marriages in a community. Moderately early marriages of all males in a community are the most powerful safeguards to public morality. So frequently has this been proven that it has passed into a truism.

Finally, the nervous system of both sexes is so constituted that the maximum of physical pleasure is experienced in the lawful privileges of marriage. A strong impulse leads most to

seek this enjoyment. The avidity with which agreeable sensations are pursued is in proportion to their acuteness; and naturally therefore this, the acutest of all sensations, is correspondingly earnestly desired.

These are the four purposes of marriage—companionship, children, the avoidance of profligacy, the attainment of physical pleasure. No one of these is subordinate to the other, no one of them takes precedence. In a true marriage they are all combined, and blend in unison like various colors in some fair picture; omit any one and the whole is marred. There is no use in asking which is first, for they differ in kind, not in degree, and therefore are not open to comparison.

Who is so trivial as to set about discussing whether the root or the branch of a tree is more essential? The simile is just. John Ruskin, in his own inimitable style, thus quaintly and beautifully describes marriage in the vegetable world, and a nobler and juster piece of writing it were hard to find:

“All plants are composed essentially of two parts, the leaf and the root, one loving the light, the other darkness; one liking to be clean, the

other dirty ; one liking to grow for the most part up, the other for the most part down ; and each having faculties and purposes of its own. But the pure one which loves the light has, above all things, the purpose of being married to another leaf, and having child-leaves and children's children of leaves, to make the earth fair forever. And when the leaves marry they put on wedding robes, and are more glorious than Solomon in all his glory, and they have feasts of honey, and we call them flowers."

THE RELATIONS OF MAN AS A SEX TO THE STATE.

THE customs and laws which direct and control the exercise of the powers of sex in a community, are created and promulgated by the males. Therefore, intelligent men, especially in a free country like ours, where every adult male has more or less to do in modifying the government, should make it a duty to instruct themselves in regard to the influence of diverse habits and conditions upon the sexual life. The gravest questions of political economy, those which most vitally affect the existence and destiny of a nation, will be found closely connected therewith.

Before passing, therefore, to those personal counsels we intend to give to each individual, it is appropriate that we ask the attention of our readers to the momentous general questions which are involved in our subject.

Necessity of Marriage.

As first in importance, we desire to impress most earnestly upon the minds of all the necessity of a formal marriage, be it either civil or religious in character, to the well-being of the State.

The more timely is such an admonition, because a noisy though small political party of the day, in this country, is endeavoring to weaken the respect for this sacred obligation. Facilities for its rupture are multiplied, a negligence in maintaining its inviolability is manifested, and under the absurd pretence that the rights of woman will thereby be advanced, there are not wanting prominent persons who decry permanent unions altogether. Several religious bodies disregard it systematically, or construe it falsely. Systems of political economy are recommended for adoption, in which it is debased into a temporary relation of mere expediency.

Nevertheless, investigations into the influence which married life exerts, have very conclusively proven that through its action not only is general health and morality improved,

and life prolonged, but also that the general prosperity of a country is aided by its rigid observance.

As controllers of the destiny of our great republic, we should all of us throw the weight of our influence in support of measures which make marriage easy to contract, difficult to dissolve, and beneficial to the individual. We have before directed attention to the evils of forced celibacy, and those evils are not in the least diminished when the power which lays this onerous restriction on young men is a social system demanding extravagant expenditure in young married people.

No social tie is closer, none more permanent, none more deeply rooted in the nature of man, none aims at nobler projects, than a well-assorted marriage. Hence marriage is at the base and centre of all society, and ought to be guarded by the statutes of a commonwealth with most jealous care.

Marriage and Population.

Among the four purposes of marriage, we have mentioned that of the reproduction of the species. Regarded from a purely physical point

of view, it is the most vital of all of its purposes. And the statesman and patriot must look with profound alarm at any prevailing sentiment in a community averse to this purpose.

This brings us to one of the gravest social questions of our day, one that since the days of Malthus has constantly occupied the thoughts of writers, and one which, if falsely answered, leads to the destruction of both individual and public prosperity.

There is no use in closing our eyes to the fact, that there is a wide-spread objection to large families, and a very prevalent desire and even determination to avoid them, we might almost say, at any risk. This sentiment extends over whole nations, and our own is among the number. The consequence is, that population is repressed, the state of marriage is defrauded and degraded, the character of the individual lowers, and the State is weakened by a reduction of population.

Natural Fertility in Marriage.

If men lived strictly according to the laws of nature and of health, the fertility of mar-

riages would be far more equable than it now is. But man's physical promptings are in a constant struggle with his social surroundings, so that the actual number of children born to one couple frequently varies widely from the average.

In this country, statistics are wanting which might inform us of the average fertility of our people; but in Europe, this question has been very closely studied. It appears that the Netherlands are the most prolific nation on that continent. There, 4·88 children are born on an average to each married couple (very nearly five). France is the least productive, only 3·46 children being the average to a marriage in that State. Between these two extremes, the different nations stand in the following order, beginning with the most productive: Norway, Prussia, Bavaria, Sweden, Saxony, England, Holstein, Belgium, Denmark, Hanover.

When it came to a conflict, and these dry figures represented relatively the number of soldiers which each power could put into the field, France, which ends the list, felt her disadvantage before Prussia, which so nearly leads it.

But this question of productiveness is by no means a simple one. It might be supposed at first thought, that the well-to-do, easy-living, full-fed classes would be the most prolific. Quite the contrary. The poor, the shiftless, the destitute classes are the most fertile. This is partly because they are improvident, marry early, and never restrain themselves; and partly it seems an effort of nature, who, throughout the organic world, seems to increase the productive power of a race, the more this race is exposed to destruction. And all statistical writers agree that infant mortality is greatest and human life shortest in the poorer classes of society.

The investigations of Sadler have shown that where marriages are most fertile, the mortality is relatively greatest; which curious fact is explained by what we have just been saying.

Causes affecting Fertility.

The causes which increase and diminish fertility are numerous. Some are purely personal. Sterility in woman, and impotence in man are, when complete, absolute bars to productiveness. But they are occasionally incom-

plete. Certain men cannot have children by some women, but can by others. The condition of the fertilizing element differs at different times. Probably, under certain conditions of the body, it is quite unable to fecundate the female germ.

The ages of married people influence their productive capacity strongly. When both are very young, one of two results is likely to happen: either the marriage will have no children at all, or else an inordinate number; more frequently the former. When the man is beyond fifty, when the wife is beyond thirty, or when the man is younger than his wife, the probabilities are that the number of children will be very limited, if there are any. Reverse these conditions, and fertility is favored.

The influence of the age of the husband on the fecundity of the union, has been calculated from the peerage of England with the following results: where the husband was younger than the wife, the average number of children was 4·87; where the two were of the same age, the children were 6·17; where the husband was from one to six years older, they had 5·71 children; six to twelve years older, 5·47;

eleven to sixteen years older, 5.38; sixteen and more years older, 4.50 children. There is no question but that the fecundity of marriages bears distinct numerical relations to the ages of the couples, and it would not be difficult to fix clearly what these relations are.

Climate also seems to be connected with this question. In Europe the fecundity increases, as a general rule (when not interfered with by other and obvious conditions), as one proceeds from north to south. The same is true as one passes from an inland to a maritime district; the latter being usually more active in increase of population. Probably the more passionate nature of southern peoples, and the more stimulating diet of coast-folk, explain these two facts.

As might be expected from this, the temperature of the different seasons of the year exerts an influence which is seen in the constant increase of births in winter and spring months, indicating that conceptions are more frequent in late spring and summer, when the weather grows warmer.

Unquestionably, however, excess in passion is not favorable to fertility, but the opposite.

Not merely is the intemperate indulgence in marital privileges likely to prevent conception at the time, but it also leaves behind it a debility and the seeds of early loss of power, which are eminently calculated to limit the family. Still true is this of those excesses which take place outside the legal relations of the sexes. Prostitutes themselves are notoriously infertile; and as they favor the committal of excesses as much as is in their power, the result of the prevalence of this vice in a community is highly detrimental to the increase of population.

Fear, anxiety, domestic infelicity, and deliberate connubial frauds, perpetrated to save trouble or to spare money, come in for a very large share of the infertility in marriage. On these points, of such vast moment, and so completely within our own power to control, we must dwell a little longer, especially on that of

Voluntary Infertility in Marriage.

No physician will insist that every woman, when married, ought to bear as many children as she possibly can. Medical men are far more frequently called upon, by sanitary reasons, to

recommend separation and abstinence from child-bearing for a longer or shorter time. But they are no less unanimous in condemning, on sound reasons, those attempts now too popular to avoid having children merely because the father or mother dislikes the bother and expense they entail.

The dangers and inconveniences to commonwealths which result from these practices, have been well set forth by a recent medical writer, whose words we cannot do better than paraphrase.

The power of a nation depends chiefly upon the number of able-bodied men which it can put into the field, in case of a conflict with a rival power. It is easy to understand, therefore, how injurious such sins, if widely prevailing, would become to the body politic. To annihilate germs when they are about to become fecund, is next to destroying the fecundated germ itself.

The reasons given in excuse are quite inadequate. General welfare is making rapid progress; in this country every man can, if he will, provide for the wants of his family; and the plea that he is unwilling to beget children

whom he cannot take care of, is false. Education is free, the avenues of success and distinction are open to all, and failure rarely happens where it is not deserved.

These practices favor libertinism. A man who would fear to seduce an unmarried woman lest a child should be born, is induced, by knowledge of this kind, to persuade her to her ruin. It is an inducement to dissipation, and hence a danger to society.

The tastes and habits of sensuality are thus fostered. Wives, for their own sake, ought not to countenance them. The holy rites of the marriage couch ought not to be made solely the satisfaction of sexual instincts, and marriage thus defrauded of one of its noblest aims. The wife is not so much respected, who thus comes to be regarded merely as a companion with whom to lead a lascivious life. She is in danger of sinking to the level of a mistress. Her moral prestige, that halo of modesty which forms her greatest charm, is imperilled. Any fate is preferable to this. Better suffer by the annoyance of numerous children than forfeit her domestic happiness.

The same considerations ought to have as

much weight for the man. It is his interest quite as much as it is his duty to respect his wife, and never, under any temptation, to lower her nature or to place himself in an unworthy light before her. Yet, what can she think of a husband who resorts to means such as we are now hinting at, to gratify an appetite while he shirks a plain natural duty—for what? Why, for cowardice lest he is unequal to the ordinary demands of life, or for niggardliness lest his store might be diminished, or for love of ease lest his rest might be disturbed by having to take care of his own children!

People avoid having children in order to escape care and to enjoy life. But this love of pleasure can be carried too far. Many men, who flatter themselves that they thus cannily take care of their own comfort, discover too late that they have thus enervated themselves by a pernicious habit. They become incapable alike of labor or of pleasure, and life loses its charms.

This practice being a serious violation of the laws of nature, blunts the moral sense of those who are given to it, and makes them less scrupulous to commit other offences. The

records of criminal law show that the greatest criminals have for their accomplices concubines, with whom they rarely have children, because they have followed out these nefarious practices.

Over-Population.

The excuse generally urged—when this delicate topic comes up for public discussion—is that it is beneficial, inasmuch as it diminishes the evil of over-population. Even a very eminent London physician has been found to come forward and advocate and defend voluntary infertility in marriage on this ground. Such writers assert that the nation and the family are equally benefited; the former from escaping a density of population, beyond its means of support; the latter by obtaining greater leisure to give to higher pursuits than

“To suckle fools and chronicle small beer.”

The apostle of the myth of over-population was a political economist, named Robert Malthus, who, about the close of the last century, published a book, in which he laid down the doctrine that, inasmuch as in marriage the

number of surviving children is usually four or more; that is double the number of the parents. The general population of a State, under ordinary circumstances, will double itself about four times in a century.

But the means of subsistence, he argued, cannot be increased in this ratio; so that to prevent starvation, either fewer children must be produced, or else the nation must be depleted by war, pestilence, or emigration.

The principles of Malthus' doctrines have been substantiated by modern research. It has been proven that the population of a country doubles itself every five-and-twenty years, when not interfered with. Epidemic diseases, however, especially children's diseases, prevent this mathematical proportion from being rigidly carried out. The statistician Quetelet, of Belgium, has calculated that the sum of diminution from this cause is in proportion to the square of the rapidity with which the increase takes place.

The conclusions of Malthus, however, are by no means true. The correct principles of national growth are quite different from what he supposed. In the first place, war does not

act upon national prosperity in the favorable manner he intimated, for the simple reason that it is in its nature wholly destructive, and not creative. Neither the victor nor the vanquished are enriched, as a people, by war. Property is destroyed in far larger proportion to individuals, and the nation is not enriched, what deceptive appearances to the contrary present themselves. During the Thirty Years' War, in Germany, the population was diminished to one-third its former number. Yet so far from gaining in wealth, by this diminution, it sank from the richest country in Europe at the outset, to the poorest at the close of that dreadful struggle.

During the late war, the same fact was apparent in our own country. The Cotton States were, in 1860, the richest in the Union; in 1865, the poorest, although they hardly suffered at all directly from the ravages of the armies. The North, indeed, seemed to be more flourishing than usual during and after the war. But why? It had borrowed nearly three thousand millions of dollars, and spent them on men, munitions, and food. The seeming prosperity was that of the man who mort-

gages his house and spends the money in display and excess.

No, the true doctrine is that population increases as occupations and the means of subsistence increase. The abundance of men is the consequence of national riches. Labor creates population, industry provides for them. The facility of travelling, the numerous new avenues to competency, and the easy outlets to more favored lands, have in modern times driven off that bugbear of over-population which scared our fathers.

What is more to our present purpose, this obsolete theory is no longer an excuse for voluntary infertility.

The Happiness of the Family.

The remaining plea is, that it is a shame to force a married pair, for so many years, to give all their energies to producing and rearing a family, when they thus deprive themselves of so many innocent joys and opportunities of intellectual culture.

This plausible argument we have seen advanced with considerable force, by both women and men. It, too, is fallacious, and we had

almost said unnatural. For is it not against nature to find fathers and mothers thus lacking the paternal and maternal instincts, which even brutes cling to? What joy ought to be preferred to that of witnessing healthy and promising children clustering, like olive branches, around the table of their sire, and ready, when he is stricken in years and unequal to the rude conflicts of the world, to aid him with support and love?

The same writer, whom we referred to a few pages back, puts with forcible emphasis the dangers of such practices to the family. They induce, he thinks, tastes and habits of debauchery, and hence lead to inconstancy, infidelity, and adultery.

Men become inclined to seek the excitement of unexpected or unusual pleasures, rather than to enjoy the natural ones offered in their own families. Protected, as they believe, by the impunity, which the means they use confer upon them, they abandon faithful wives to attach themselves to low women, and to disgrace themselves in the scenes of bagnios.

When, on the other hand, a man sees himself surrounded by a numerous family, the

fruit of a regular life, he is led toward serious ideas and thoughts of the future, which make him repel the seductions of the strange woman. Legitimate children are a source of satisfaction at all times, and confer a joy which is the most durable known to human kind.

The pretence that it is love of children which prompts to such conduct, inasmuch as a few can be better provided for than many, is false sophistry. In ninety-nine cases out of a hundred it is a tribute to selfishness and indolence, an unwillingness honestly to carry out those duties which have been assumed. The greed of wealth, which induces a man to limit his children, so that he can increase his store and add to his luxuries, can never be admitted as a reason for violating his vows.

These abnormal connections entail consequences which often profoundly disturb the family happiness. The husband may believe that he has taken every requisite precaution to prevent a pregnancy, and yet one occurs. What is the consequence? Ignorant of the laws of conception, and the singular circumstances under which it occasionally occurs, he is led to suspect his wife's fidelity, and though

he may never breathe a syllable of his suspicions, they poison his mind and embitter his life. Such an occurrence as this we have encountered more than once in our experience.

One of the serious consequences of this habit, to which we have already alluded, is the demoralization of women. We wish to urge this forcibly in this book, addressed to men, for theirs is the fault, and theirs is the penalty. Husbands, who teach their wives how to satisfy their passions, without incurring the risk of conception, have no one but themselves to blame when their wives, emboldened by this knowledge, forsake their fidelity.

Nothing is more likely to disgust a woman with her husband, and nothing gives a stronger physical inclination to adultery, than practices which, while they satisfy the desires of the man, leaves a woman, a sex whose nervous system is moved more slowly by the stimuli of sexual thoughts, with her passions awakened, but not gratified.

Injuries to the Man.

While upon this topic, we must say a few words on the direct injuries which men bring

upon themselves, who seek infertility in the marriage relation. These injuries are of a local and a general character.

Of a local character, disease of the prostate gland is the most common. This organ, which we have already described, is intimately associated with the sexual faculties, though its exact function is unknown. As long as the sexual power is unimpaired and naturally exercised, its presence is not manifested. But as soon as age or excess weakens the reproductive forces, then this gland very commonly commences to enlarge, in consequence of chronic inflammation.

The most eminent surgeons are of opinion that most of the troubles, which are so frequent in advanced life, arising from this organ, are the consequences of sexual irritation. The difficulty in emptying the bladder, the pain and soreness of the part, and the necessity of using a catheter, to draw off the urine, to which so many elderly men are condemned, are penalties which they have to pay for unguarded and inordinate indulgences in early years.

As the poet says :

“Ah! for youth’s delirious hours,
 Dear we pay in after days,
 When quenched hopes and palsied powers,
 Mock our love-and-laughter days.”

This irritation, and the consequent tendency to disease, is much increased by the habits usually indulged in for the purpose of preventing conception.

The general system also suffers. Nervous debility of various kinds, sometimes manifesting itself in a premature decrepitude, sometimes by accesses of epileptic convulsions, has been traced to the same source. The mind sympathizes with the body, and the consequences to both are quite as deleterious as when solitary excitement is sought.

These consequences, unlike those previously mentioned, do not always defer their approach until years have elapsed. Sometimes their visitation is no less prompt than it is painful. The following case is one in point, which we quote from a medical writer who has recently published some interesting observations on this almost national sin against the laws of health.

“I was applied to, not long since,” he says, “by a bright-eyed young man of twenty-two, who did not have the appearance of an invalid.

“His story was, that some five or six months before, he had been married to a girl he loved. Both were affectionate, both healthy, and yet they were not guilty of any unusual excess. Nevertheless, since his marriage he had found his health gradually weakening. His spirits were depressed, life seemed flat and stale to him, he suffered from general neuralgic pains over his body, his sleep was broken, and he suffered from nocturnal emissions. Even so soon, desire was perceptibly diminished.

“On inquiring closely, I learn that neither his wife nor himself thinks that their circumstances will justify them having a child for a few years; consequently he had addicted himself to one of those habits which prevent conception. No other cause of his unhealthy condition can be discovered.

“I enjoin him to cease his fraudulent relations, to have a child if his wife proves fertile; and represent to him that when he demeans himself normally toward his wife, these symptoms will disappear. Should he have a child, its presence will aid in dissipating the dark clouds which hang over his existence. I give him no drugs, and no other prescription.

“A few months after, he came to thank me, saying that he had followed my advice, and that his wife was going to have a child. The cessation of his injurious habit had restored him to health, and the expectation of soon being a father had filled his mind with pleasurable anticipations. He believes that as this child will create for him new duties, so also it will open to him a new life; it will prevent his mind concentrating upon himself, and by giving it an outward and separate occupation, banish forever the melancholy which for a time darkened his existence.”

We would not be understood as saying that in all, or in most men such serious consequences ensue from an avoidance of natural sexual relations; but no man can be certain that he will escape such afflictions as we have just detailed. Broken health may arise and be maintained by this cause, and heavy doctor's bills be paid, business interrupted, and mental happiness be sacrificed, without either patient or physician divining the secret source of all the trouble. Hence we deem it necessary to lay full stress upon it in a work like this, intended to teach men the dangers which surround the

abuse of their special powers, and which are so little known to the public at large that their instrumentality in originating disease is almost unrecognized. As citizens, and members of the community, such action therefore must be considered in a high degree reprehensible.

Celibacy and the State.

We have already pointed out the unfavorable influence of celibate life on public morality. The State also, which depends for its soldiers on the healthy men it contains, is injured by the prevalence of the unmarried condition among its adult males. So dear was this to the law-makers of ancient times, that the Roman Republic enacted statutes loading bachelors with additional taxes, and limiting their hopes of civil power. The Emperor Augustus always urged marriage upon his subjects, as a duty to the State. The Israelites of old held the married state in high honor, and esteemed large families as the greatest blessing of God. The Old Testament is full of texts witnessing to this. Even our language bears testimony to the miserable condition of mind which in ancient times was supposed to be that of childless

old men. That anxious, terror-stricken, mental state which we call *superstitious*, derived its name because it was similar to that which parents who had outlived their children (*superstites*) were wont to live in.

How we have changed that ! Philosophers, such as St. Evremont, have deliberately set to work to persuade the world that while marriage is well enough for the general rabble, men of shrewdness, who want to make their way in life and enjoy the world, will avoid it. Eminent talent, in man or woman, say these unblushing theorists, is misapplied and squandered in providing food for squalling babes, or in the tedious and flat round of domestic duties.

These teachings are insidious and criminal. They aim at the existence of the State ; they are the most implacable foes of man's best joys ; they pave the way to ruin, disgrace, and death. Such teachings lead to the disruption of marriages, to adultery, and to murder. An example is still fresh in the memory of most of our readers, where such doctrines, instilled by a designing woman, broke up a family and led to the assassination of a well-known journalist.

Mortality and Marriage.

A more direct inquiry is the relation which marriage bears to mortality. The object of the department of sanitary science known as State or public medicine, is to increase the average length of life and health of citizens. In doing this, it recommends marriage.

Statistical tables which we have before us, but with which it is needless to encumber our pages, prove beyond cavil that longevity is favored by marriage. Those who avoid the cares and sacrifices which the raising of a family entails, in order to devote themselves to the preservation of their health, reckon widely amiss. The life of the single man is threatened far more than that of the married man, in spite of the more laborious days of the latter. We have, on a previous page, referred to this in another connection, but we must not omit it here.

General Relations to the State.

These numerous considerations will influence, we hope, all of our readers to advocate the permanence, the sacredness, and the indis-

solubility on any trivial ground of the marriage relation. They are the sex who create and execute the laws; and if the prosperity of the commonwealth is retarded by a neglect of clearly proven sanitary rules, they will be to blame, and will also be the sufferers.

We may close what we have to say to them, by an extract from an eminent German medical writer, who thus speaks of marriage as a public duty :

“I can, with perfect confidence affirm, that happy marriages are the most import supports of a State, and of public peace and felicity. A bachelor always remains a mere egotist; restless and unsteady, a prey to selfish humors and passions; less interested for mankind, for his country and the State, than for himself. He is overcome by a false sentiment of liberty, which prevents him from entering into wedlock; and this sentiment is still nourished and strengthened by the condition in which he lives. What can tend more to produce a fondness for change, sedition, and revolution, than an increase of unmarried citizens? How different is the case with the married! That dependence on the other half, necessary in mar-

riage, accustoms one continually to a dependence on the laws; regard for one's wife and children obliges one to be regular and industrious; by his children a man is attached closely to the State; its interests and prosperity by these ties become his own; or, as Bacon expresses it, he who is married and has children, has given pledges to the State and hostages to fortune; he is a bondsman, a true citizen, and a real patriot.

“But what is still more a foundation is here laid, not only for the happiness of the present generation, but for that of the future also; as it is the matrimonial union only that produces to the State good moral citizens, accustomed from their youth to regularity, and the observance of duty. One must not imagine that the State itself can supply this formation of manners, this education which all-wise Nature has connected with the hearts of a father and a mother.”

These are golden words, peculiarly applicable in these days, when revolutionary schemes, which contemplate the disruption of the most natural and sacred relations—those of man and wife, parent and child—are pub-

licly taught as a new gospel, and as the solution of the problems of labor and capital. May such doctrines never gain ground in this country, for were they once received by the majority, or even by a large class, it is impossible to picture the dreadful results which will be certain to follow.

THE HYGIENIC GOVERNMENT OF THE DIFFERENT EPOCHS OF LIFE.

THE value of all scientific research is to be estimated by its capacity to increase the well-being of man. In no department of human knowledge is this truth more evident than in medicine, for no study is so directly allied to life and health.

In the present chapter, we design to lay down briefly and clearly those rules, precautions, and maxims, which a long experience has proved must be observed, in order to maintain, in the most perfect health, that portion of his nature which is connected with his power of reproduction.

While the male has not yet reached the age of puberty, the less his attention is drawn to his sexual parts, the less his curiosity is awakened about them, the better. During this epoch, it becomes the duty of his parents

and teachers to learn the dangers to which he is exposed, and to protect him from them.

When, however, he has passed into the second stage of life, and is a prey to its strange emotions, and conscious of new and powerful desires, to seek to prolong his ignorance is of very doubtful propriety. Our own opinion is, that he should then have discreet instruction given him as to what these new powers are, how intimately his future depends upon the self-control he exerts, and the alarming risks of abusing them. When his father or instructor cannot do this, some work should be placed in his hands which will supply the need.

In accordance with this view of the requirements of the case, we shall commence with

I. Counsels to Parents and Teachers on the Care of Boys.

The dangers to which male infants and boys are exposed, so far as their special organs are concerned, arise either from diseases originating in innocent causes, or else from bad habits. It is essential that those who have the care of them should be able to distinguish between these varieties, as hardly any charge would be

more painful, and also more hurtful to a high-spirited, honest lad, than to be accused of habits, which his own instinct tells him are degrading and dishonorable. This is a point we desire to impress forcibly on the memory of our older readers.

Diseases of Boys.

Although the maladies of the reproductive system in boys are fewer than in men, there are some of not infrequent occurrence. One of these is a

Discharge from the Passage.

Boys occasionally suffer from a kind of whitish discharge from the passage. It is not usually attended with severe pain, but with a feeling of soreness and some tenderness. The causes which give rise to it are various. Sometimes an irritating condition of the urine, at others the effect of exposure to cold, or the irritation excited by the clothes rubbing against the extremity of the organ, will explain its origin. Boys of a scrofulous constitution, and those very liable to catarrh and colds, are peculiarly prone to it.

The discharge is supposed by physicians to be specific in its nature, that is, that it can communicate the disease, if brought in contact with either the eyes or the organ of other boys. Hence, the greatest care should be taken that a boy so affected should sleep apart, and that his towels, shirts, etc., be washed separately. He should be warned to exercise the utmost caution, lest he inadvertently convey any of the discharge on his hands to his eyes.

Rest in bed, the warm hiphath several times daily, scrupulous cleanliness, a small dose of salts, and a light, plain diet should be observed, and will often of themselves bring about a cure.

Swollen Glands.

We remember, on one occasion, when a boy of ten years old or so, that we suffered severely for several days from a painful swelling of one of the secreting glands. Ashamed to mention to any one the cause of our illness, we suffered on in silence until nature effected a cure.

This is not an unusual complaint in boys of that age, though generally, as in the instance alluded to, it is benign in character and brief in duration. The gland is enlarged sometimes

to several times its natural size, the pouch in which it is contained feels red and hot, and is tender to the touch, and there are shooting pains along the cord.

Injuries, such as riding a pony violently, falling astride of a plank, a blow on the part, and exposure to cold are the usual causes. It must not be forgotten, however, that the same condition occasionally arises in mumps, the swelling being transferred from the gland of the face. To this we have referred on a previous page.

A boy thus affected should rest in bed, have his bowels moved with a dose of salts or oil, and have cold lotions to the part.

From time to time another complaint is met with, often mistaken for the foregoing one. This is an accumulation of watery fluid in the pouch (hydrocele). This may occur in infants only one or two months old, and always gives rise to feelings of alarm on the part of parents. It is, however, generally to be cured by the application of cold or slightly stimulating lotions, or by simply painting the pouch three or four times a day with tincture of iodine. Should these means fail, the surgeon should be

called in, who will puncture the pouch with a fine needle, and allow the fluid to drain away. However simple this little operation, it should only be attempted by one conversant with the anatomy of the part, otherwise the gland itself might be punctured, and very troublesome consequences ensue.

Bed-wetting.

Physicians call this "incontinence of urine." It is extremely common in young children, from a variety of causes. It may exist by night or by day, or both; but it is much more frequent by night only. In some cases it is met with in all the children of a family, and would then seem due to some constitutional peculiarity. It may be connected with disease of the kidney, or a tendency to gravel, or it may be due to some peculiar character of the urine, or to a natural weakness of the neck of the bladder, or to worms.

Very frequently it is the consequence of improper diet, being favored by the free use of fluids during the after part of the day, by exposure to cold in the night, owing to deficiency of bed-clothing, and by lying on the back, a

posture which is unfavorable to retaining the urine, especially when there is some natural weakness about the neck of the bladder. A loaded state of the bowels will also have the same effect.

Boys are sometimes scolded and punished for this misfortune. We assure parents that it is almost never intentional on the part of children, and it is useless and cruel to treat them harshly for what they have no power to prevent.

They should rather be mindful to make the little patient abstain from fluids for three or four hours before going to bed; he should be taught to empty his bladder the last thing at night, and he might even be waked up, for the same purpose, twice or thrice during the night, though this should be avoided if possible; when he lies too much upon his back, fasten a towel around his body, with a large knot, over the backbone.

Special treatment may also be demanded; but as this will be dependent upon the nature of the cause, it must be left to the medical attendant.

Painful Passing of Water.

This may result from a strongly acid condition of the water, from the presence of a stone in the bladder, from worms in the lower bowels, from inflammation of the passage, from a long foreskin, and from kindred causes. The amount of pain varies greatly. In some it is only a passing discomfort, soon forgotten; while in others it is so excessive that the child is forced to scream aloud with the agony he endures.

If the urine is scanty in amount, and highly colored, we might with probability decide that to be the cause. When the urine is natural in color and quantity, we should next look at the foreskin. With boys it sometimes happens that this is unusually long, with a very small orifice. In such a case the loose skin becomes irritated and inflamed, either by the urine passing over it, or perhaps from friction with the child's clothes, and on examination it will be found that the foreskin is red, swollen, and painful to the touch, passing the water in such a case being extremely painful.

Most children are born with the opening of the foreskin too small to allow it to be drawn

backwards over the extremity of the organ. As, however, it naturally becomes dilated about the time of puberty, it requires no interference unless the opening is so small as not to allow the passage of the water without great pain. In such an emergency the services of a surgeon must be demanded, who alone is capable of pronouncing on the necessity of an operation.

Another condition sometimes met with in boys, and which may also give rise to great difficulty in the passage of the contents of the bladder, is that which arises when a tight foreskin has been drawn backwards over the extremity of the organ, with swelling of the parts, so as to prevent its return. This swelling is quickly followed by inflammation and the most serious consequences. Medical aid should be summoned without delay. When not obtainable promptly, efforts should be made to return the foreskin to its natural position. Ice or cold water should be applied for a few minutes, to reduce the swelling, and then gentle but persevering attempts should be made to draw the foreskin gently forward, while the extremity is pressed back.

Bad Habits.

We have elsewhere spoken of precocity in childhood, and warned our mature readers to repress it in their children as much as possible. We shall now add some more direct counsels on this point.

The inclination which some young children manifest, at a quite tender age, to handle and play with their organs, not unfrequently arises from the irritation produced in the lower bowel by the presence of worms. In other instances, irritation in the bladder leads to it. Sometimes a tight foreskin, pressing upon the parts beneath it, or becoming tender from rubbing against the clothes, prompts the child to carry his hands constantly to the parts.

How to Prevent Precocity.

The counsels which we have to give under this head are simple enough. They may be summed up in three precepts: keep boys in ignorance of sexual matters, keep them clean, and make them use their muscles freely.

The first is the most difficult. All sexual propensities should lie dormant until the time

of puberty. Nothing whatever should be said, or read to a child, which will excite its curiosity on these topics. Companions of doubtful character should be kept from him. The social customs of more mature years should not be those taught in the nursery or the primary school. Children's parties are dangerous. An enervated, sickly refinement tells directly on children by instigating thoughts and passions, which cannot but injure them at their age, and lead to thoughts about the difference of sexes, sure to work harm.

Cleanliness is such a homely virtue that it needs no urging upon parents. But it is a virtue not popular among boys, and many are careless in this respect. Even when the other parts of the body are looked after, the parts of the sex are not. Many doubt the propriety of insisting on any special attention being given to them. Contrary to this, some physicians, whose words carry great weight, recommend an opposite course. One of them remarks that it might astonish even a doctor to propose that a boy of twelve should be told to draw back the foreskin and thoroughly wash the part every day. Yet, he adds, in his own experi-

ence, he has found the practice so beneficial that he never hesitates to recommend it in any case where there is the least sign of irritation.

The hesitation about alluding to any such subject, lest some ill consequences may arise, has probably more influence than it deserves. Advice, kindly given and from an authority, has probably no such tendency on the minds of boys. Even should it have, the same boy, who had received such a recommendation as that above mentioned, would, probably, frankly tell his adviser of the occurrence of the novel sensations he experiences. It ought to be borne in mind, that so long as a boy has not developed sexual feelings, he knows them not, and is in a very different position from the exhausted votary of pleasure, ever seeking new stimuli to a worn-out frame. The sexual sensations come gradually; they are at first feeble and readily conquered; but let them acquire strength by indulgence, and they present a most formidable opposition to the strongest will.

Muscular exercise is a valuable educational assistant in this respect. The necessity of recruiting each day the nervous expenditure, which takes place in active and prolonged

exercise, diminishes in equal proportion the nervous force which might be directed toward the organs of sex; for the preservation, repair, and growth of the individual, occupies the first place in nature's provisions for the economy, and only when this is attended to is there anything to spare for the task of reproduction, or any sensations connected therewith. So clearly was this understood by the sculptors of classic Rome and Athens, that in the statues preserved to us, from those times, the size of the organs of sex is inversely to that of the muscles.

A boy should be encouraged to prefer outdoor sports and athletic games, rather than the plays of the nursery and the parlor. At about the age of seven, he should commence a regular course of gymnastic training. The lighter exercises should at first be encouraged, and those requiring greater strength, as he becomes equal to them.

Few boys require to be urged to practise gymnastics and free muscular exercise. When they manifest reluctance, they should not be forced to take part against their will, but some attractive active amusement should be devised, which will offer sufficient fascination in itself

to induce them to lay aside their indolent or effeminate habits.

The food and drink of boys should be the reverse of stimulating. Spices, coffee, tea, pepper, wines, malt or any other liquors, should be discarded. The bowels should be moved regularly. Suppers should be extremely light. The hour of retiring should be regular and early. That of rising also early, so early that there would be no time for remaining in bed after awakening in the morning. Sleeping alone is to be preferred, and even in a room alone, or where an older person is in a different bed.

Home Influences and School Influences.

Parents are often very loath to send boys to school, lest their sentiments of duty and propriety should become impaired, and they should acquire knowledge which will be injurious to them. "The most dangerous transition," says Herbert Spencer, "is from the restraint of the family circle to the non-restraint of the world." But a school is not the world, rather an intermediate place, where self-government commences.

Large public schools in this country are free,

in general, from debasing vices. There is a sentiment of honor, and a right feeling on such subjects, among the boys, which punish offenders. We know one, where this was so strong, that any boy detected in unworthy precocious practices was seized by his fellows and held under the pump. Supported by such a public opinion, there is no danger for any well-disposed boy from this source. Innocence, or even ignorance of vice, will no longer be a subject for ridicule.

A good school, that is one in which a sound moral tone prevails, is a healthier place often for a boy of ten than even the home circle, where he is thrown into the company of servants and uneducated persons.

The task of a school-master is not completed when the lessons are said, and the cleanliness and manners of the boys attended to. He will make a steady endeavor to raise the moral tone of his school by directing his instructions, on delicate topics especially, to the older boys, and thus induce them of their own accord to join in assisting him to crush out any prurient manifestations among the scholars. The school-master will further watch the friendships which

spring up among the boys, encouraging those which are manly, outspoken, and between boys of about the same age; but taking active though silent measures to break up those sentimental fancies which attract an older boy to one much younger, between whom there is little natural companionship. Such a friendship is apt to be rather covert, the two friends prefer to separate themselves from the other boys, and go off apart. There may be nothing improper in such an intimacy, but *it is probable there is*, and unless determinately broken up, the pair will carry that with them in their memory, which will be a wretched burden for years.

The conscientious teacher will further impress frequently and forcibly upon the minds of his scholars that decency, an avoidance of immodest exhibition of the person, the abhorrence of vulgar language, and the shunning of vulgar thoughts, are altogether manly, commendable, and gentlemanly; while the reverse of such conduct is contemptible and ridiculous. The Reverend Sydney Smith once said that a most strong influencing motive among boys is the fear of being laughed at, and suggested that

the school-master turn this principle into use, and get boys to despise and laugh at vice, instead of the old plan of laughing at virtue. It has been done, and it can be done again, and the help of such a tone of feeling to the boy who is tempted is incalculable.

The general impression is, that small schools are more desirable than large ones, because the boys are under stricter surveillance. We doubt the correctness of this view. There is said to be more corruption of the kind we are now referring to, in limited private establishments, than in large, well-organized, or public schools. Our own experience is certainly in favor of large schools; and we therefore recommend them in preference.

How to Warn Boys.

When a physician tells school-masters and parents, that they ought to give their boys timely warning of the ill-effects of bad habits of a secret nature, the reply usually is, that they are afraid of awakening curiosity, or else that they do not know how to do it.

If they *do* know how to give such advice, there is no danger of exciting improper thoughts.

A few plain hints will show them how such warnings can be given without risk.

Commence early, even at two or three years of age, by telling the child not to handle or meddle with his private parts, if he begins to do so. If not, say nothing about it, but do not fail to watch him. If, after being so told, he continues to do so, especially during sleep, a medical opinion must be sought; for there is probably local irritation, which ought to be removed.

When he grows older, tell him that it is unmanly, and despicable, to talk or act obscenely, a thing which will make him ridiculed and despised by his companions; which will make him weak and stunted in growth (a point on which boys are always sensitive); that he will not be able to ride, run, fish, and climb like other boys, if he does so; and that he ought to take a pride in being indifferent to any such promptings or temptations. The friendships he forms for girls should be discouraged, and any exhibition of a sentimental character laughed at. While cleanliness is essential, over-nicety in dress should be repressed. He should be told not to be governed by a false

shame, but if he felt any pains or disorder about his parts, to speak of it to his father or teacher.

When he receives religious instruction, tell him plainly that chastity means avoidance of dirty thoughts and talk, and that not to practise it, is as dishonorable as drunkenness. Do not answer his questions about such Biblical words as "the stones," "seed," "knowing," etc., with mysterious evasions, but say at once they are words of a medical character, which, when he has studied a few years more, he will understand.

II. Counsels to the Youth.

Could the youth, when he comes to the age of puberty, have an intelligent, sympathizing verbal adviser, it would be better than any printed book on the subject which could be placed in his hands. But this is impracticable; and better, a thousand times better, that he should learn the character and importance of the new powers with which he is gifted, from any reliable work inspired with the spirit of philanthropy, and speaking in the moderate tone of true science, than that he should be

allowed to continue in ignorance of the terrible risks he runs by yielding to the novel and turbulent emotions which arise in his breast.

For the first five or six years after puberty, *any use of the sexual powers is abuse*. They must be kept in abeyance, under rigid control, until the growth is well-nigh completed, and the strong will of maturity is gained. The infraction of this precept is certain to bring upon the guilty one bitter self-condemnation, debility of frame, and a greater or less incapacity of mind, not to speak of the danger from contagious venereal disease, the disgrace of public exposure, and the contempt of his fellows which follows thereupon.

Two dangers await a young man, like the two lions in the path of Bunyan's Pilgrim; and like these, they are surrounded by dead men's bones, the gloomy witnesses of their fatal natures. The one is self-abuse, the other is incontinence.

The First Danger.

The opportunities for the indulgence in early connections with women are not great, especially in large schools and colleges, and in

country towns. But, unfortunately, the opportunities to violate one's self are never wanting to him who seeks them. The prevalence of the vice is shocking to contemplate. Few men but have guilty recollections of their younger days which they would gladly banish forever.

Generally, the vice is commenced without any knowledge of its evil effects. It secures a hold upon the mind, and when the information comes that it is lastingly injurious, it often comes too late to repair the mischief, if, indeed, it come not too late to break up the habit. Young men who have strength of will to give up every other custom, who are temperate and self-controlled in all other respects, are sometimes forced to confess with shame that this, the most despicable of sins, seems beyond their will to renounce. What future have they to look forward to? A gloomy one, indeed.

Self-abuse is pretended by some writers to have but few ill-effects; by others, to have no worse effects than an equal number of natural connections at the same age. Our decided opinion, founded on a carefully studied experience and the personal knowledge of many

cases, is, that both these views are wholly incorrect. We are certain that not only are the ill-effects of this habit great, manifest, lasting, undeniable; but, also, that they are *much more* pernicious, and injurious to body and mind than a corresponding excess in venery. Were we forced to the alternative—which we rarely consider a necessary one—we would recommend a very early marriage in preference to a continuance of the habit. Even if the excess is greater, the injury is unquestionably less. There is a satisfactory physiological reason for this, which we need not stop to explain. The fact can be shown, beyond dispute.

Results of a Vicious Habit.

The evils which self-abuse entails are physical, moral, and mental. The nervous system is impaired, epilepsy and paralysis are sometimes brought on, the stomach is disordered, and the digestion is injured. The procreative powers are weakened, and spermatorrhœa and impotence may (though not often) result.

A peculiarity of most abuses of the sexual powers is that the immediate results are not the worst results. Nature bides her time, is

not in haste, but never forgets or forgives, and allows the whirligig of time to bring in its revenges often late in life. The earlier and greater the abuse of the powers of sex, the sooner, by ten or twenty years, will the adult man begin to perceive the failure of those powers, although in the intervening period he may have flattered himself that the account against him had been cancelled.

The powers of the mind depend closely on the condition of the nervous system. If this is impaired by repeated shocks, and exhausted by the frequent drain of the life-giving fluid, the unavoidable consequence is that the intellect is unequal to its tasks, its natural strength is impaired, its capacities, whether of thought, memory, or imagination, are deteriorated.

What does this mean? Where does it tend? It means that idiocy and imbecility are the fruits of prolonged abuse of oneself; it tends to the insane asylum and the grave. Pick up the report of any insane asylum in the world, in which the ascertained causes of disease are classified, and you will find that this very habit is always named among them, and is rarely the lowest on the list. Nothing so rapidly and

fatally develops the seeds of a hereditary disease, whether insanity, consumption, or scrofula, as this constant and exhausting drain upon the constitution.

The moral part of the being shares in the general degradation. He who has no longer the will-power to conquer a habit, which he knows is vile and wicked, and which in his calmer moments he most gladly would renounce, is in a most perilous condition. The other portions of his moral nature may succumb to the fascination of evil; his cuirass once penetrated by the shafts of the arch-enemy, no one can predict where the destruction may end.

It is characteristic that an absorbing and offensive self-love takes possession of those addicted to such turpitudes as we refer to. They become incapable of pure and high emotions, unselfish endeavors, and wide views. Brave before, they become cowardly and morbidly sensitive to the rough and healthful attrition of practical life. The finest qualities of manhood are obliterated, and the sentiments of religion distorted or destroyed.

Some may think we paint the picture too gloomily. Let us modify it. Let us concede

that vast numbers of boys and young men, who abuse themselves, perceive no after ill-consequences; let us grant that perfect recoveries do take place from great excesses in this direction; let us allow that the description we have given applies in its full extent only to exceptional and rare cases, such as even the physician sees but rarely in his rounds.

We are willing to concede all this; and yet the undeniable fact remains, that we have not yet told one-half the evils which *may* follow this sin against nature; evils which ample testimony proves have occurred in repeated instances, and which there is no possibility of saying will not recur in any individual case. We designedly show some of the worst results of the habit; and we hold them up, not to excite groundless alarm, not to create a barren terror, nor to intimate that such is the fate of all, or even many; but to show the direful destiny which may await whoever thus violates the law of his own existence.

The Second Danger.

Sincerely do we wish that the above section of our book could be omitted, conscientiously.

There is something repulsive and abominable about the subject, which nothing but the strongest sentiment of duty could force us to overcome. We are glad to be done with it, and to pass on to another theme, which can be treated with less loathing.

The second danger we have spoken of is too early connection with the opposite sex. In this country, when this occurs, it is nearly always outside of marriage. Early marriages are not recommended by hygienists, and with reason; but whatever arguments they bring against them, apply with redoubled force to illicit early connections. And there are other arguments against these latter which cannot be unknown.

Divine and statute law attach penalties to fornication and adultery; the risk of having an illegitimate child to support, for ten or a dozen years, is not a pleasant prospect for a young man who has to make his way in the world; an exposure of his misdeeds will be very sure to cost him his place at college, or in the counting-house; the diseases which arise from impure intercourse are painful and obstinate; and the reflections of a guilty conscience, the knowledge, perhaps, that through his entice-

ments an innocent girl has been brought to the grave, or the brothel, is no agreeable souvenir to carry about with one for the rest of life.

When a man has passed his early years in profligacy, he too often brings to the nuptial couch an enfeebled body and a diseased frame, which entail on his children frail constitutions, weak minds, and untoward moral impulses. He who has passed his years in the foul embraces of courtesans, can he bring purity of heart to the hymeneal altar? He whose powers have been sapped by profligacy, before they have reached their prime, can he with any probability look forward to a long and happy old age, or to be blessed with hale and loving children? It is not a promising prospect.

The Difficulties of Youth.

We well know and deeply feel the difficulties which environ the growing youth. He is besieged with tempters within and without. A powerful instinctive desire urges him to the employment of his organs of sex. The invitations of companions, the habits of society, the appetite for novelty so strong at his age, his proud health and strength, the superabundance

of his animal life, the opportunity of indulgence, all combine to urge him to give the rein to what seems a natural propensity.

Even the employments of his intellectual powers drive him in the same direction. The persuasive words of poetry, the tantalizing descriptions of the novelist, the warm and soft strains of music, the touch, the sight, the fancy, all summon him with a mighty power to cast aside the thoughts of duty, the sentiments of honor, the austerities of religion, and plunge into the abyss of pleasure, which rolls its beauteous and treacherous waves at his very feet.

Let him beware. Those strains are the songs of the Sirens, who fascinate their hearers and entice them to swift destruction; they are the spells of Circe, whose fascinations metamorphose noble men into ignoble beasts; they are the remorseless wiles of the sea-nymphs, who spread their beauties beneath the waves, and whoso is entranced by their charms, and leaps to their embraces, perishes miserably. Let him imitate the example of the mariner Ulysses, when the sweet chants of the Sirens were heard, and he felt himself unable of his

own will to resist—stuff his ears with wax and lash himself to the mast, and with swiftest speed flee the tempters.

The Path of Safety.

To drop the figure, the path of safety is for the young man to cease from reading any author, conversing with any companion, indulging in any pleasure, devoting his hours to any occupation which excites his sexual desires. He who listens is lost.

The worst step he can take to combat the sentiments he wishes to subdue, and which it is most important for him to subdue, is to make the compromise of *occasional* indulgence. This may be recommended to him by his seniors, possibly even by his physician (we hope not); and he may think it the easiest escape from his troubles.

No idea is more false. One such indulgence may prove most disastrous; it may entail suffering of all kinds for years; it certainly will only increase the violence of passion, and render the victory more doubtful the next time. Once formed, the habit of indulgence fastens itself with more and more pertinacity on the human

constitution. Like those sea-monsters so powerfully described in one of Victor Hugo's novels, who, if they once fasten even the extremity of their long tentaculæ on a man, never can be driven off or torn away, but inch by inch, foot by foot, draw in his whole body, and crush him into pulp; so this criminal indulgence once yielded to, never again is so easy to withstand, but with every fresh lapse from virtue gains in dominion over the soul of man. The wise preacher says of the strange woman: "*None* that go to her return again, neither take they hold on the paths of life."

German legendary lore contains a beautiful myth, which portrays, under the garb of a romantic tale, a profound truth. It is the story of the Venus of the Harzberg. She was of ineffable beauty, and dwelt in a magic cavern, in the Hartz Mountains. But she was feared and not loved, for many a bold knight had entered her charmed abode, and never again returned to his own. One day, a noble and graceful warrior strayed unwittingly into her toils. She threw around him her magic spells, and he tarried with her till the dawn, and then till another dawn, till finally the recollection

of his duties and his ambitions smote his heart, and he tore himself from her arms, and rushed back to the busy world. But he found all changed; while he passed uncounted hours dallying with her fatal beauty, his country had found other soldiers, his band another chief, and the posts of honor he had hoped for himself had long been filled with worthier men.

Stung by conscience, and overwhelmed with remorse, he went as a pilgrim barefoot to Rome, to implore the vicar of Christ himself to pardon that sin of which no lesser hand dare shrive him. But when the Pope heard that, unmindful of all duties, he had passed his best years in the embraces of the heathen goddess, he too felt that every hope was lost, and turned from him in sadness. The last that was known of the once brilliant knight was by the report of a woodman, who saw a tattered, wornout figure, with the expression of an eternal despair stamped upon his face, seeking vainly among the rugged rocks for the entrance of that cavern, which once lay so plain before his path, and had enticed him so blandly to its delusive joys, and bitter reward.

Such ever is the fate of those who, despising

the precepts of the wise and the monitions of piety, yield to the allurements* of sin, and squander their strength and their means among harlots.

Aids to Virtue.

The struggle is not merely one of will, wherein alone and unaided the youth must battle with infinite temptations and imperious desires. He may call to his assistance active allies, and these we gladly name to him, for it is likely he may need them all.

As earlier in life, so at this crisis too, we recommend regular muscular exercise, carried to fatigue, until the flagging muscles gladly sink to rest. Athletic sports are well adapted to this end, and usually are popular at this age.

The diet should be simple, sufficient, nutritious, but not excessive in amount, and not stimulating. Plain food and absolute temperance, or rather abstinence in regard to every intoxicating drink, are of essential moment. Some writers approve of a bread and water diet, for a day or two every week, when the desires are annoying. The proposition is a good one. There are still devils in the human

heart, which like those of old will depart for no mere invocation, but require fasting and prayer.

Constant employment for the mind is quite as important as for the body. A severe mental training will leave no room for unseemly thoughts or acts. An eminent physiologist advises his young readers, who are struggling against their passions, to try the effect of close mental application to some of those ennobling pursuits to which every honorable occupation and profession introduce one. Nothing tends so much to increase the desires as the continual direction of the mind toward the objects of its gratifications, especially under the favoring influence of sedentary habits; while nothing so effectually represses them as the determinate exercise of the mental faculties upon other subjects, and the expenditure of the nervous force in other channels.

A prominent literary gentleman gave his experience thus, in a letter to a medical friend: "You may be somewhat surprised, when I tell you that before my marriage I lived perfectly continent. During my college career, my passions were very strong, sometimes almost un-

controllable, but I have the satisfaction of knowing that I mastered them. It cost me, however, great efforts. I obliged myself to take violent physical exertion. I was fond of rowing, and the best oarsman in my class. When I felt particularly strong sexual desires, I sallied out to take my exercise. I was thus always victorious over my passions, and I never committed fornication. You see in what robust health I am. It was exercise alone that saved me." Here is an instance of what energy of character, perseverance, and the use of such aids to virtue as are in everybody's power, will accomplish. We recommend the example of this gentleman to the youth who reads this page.

III. Counsels to the Unmarried Man. .

The option rests with every man to marry or not, as he sees fit, and as circumstances may dictate. We advise every man to marry when he comes to the proper age, say from twenty-five to thirty-five years, as we believe that thereby he will benefit his health, lengthen his life, and increase his happiness.

Nevertheless we would not be understood to

say that there is anything *necessarily* detrimental to health in bachelorhood. We do not believe there is. But there are many more temptations to disregard hygienic rules in single than in married life.

By a singular and indeed ominous perversion of propriety, the single man is usually said to have more *freedom* than his married friends; by which is meant that he can satisfy his sexual propensities without the restrictions and the risks to which the latter are exposed. Such an expression throws an ugly light on modern society. And if it is correct, so much the less must we esteem a condition of affairs in which it is possible.

But let us tell him that his boasted freedom is a snare and a pitfall. If he would cultivate his health, and prolong his life to an equal age with that of his married friends, he must renounce this freedom, and live a life much more restrained than theirs. All the circumstances of marriage combine to favor those who assume that tie, and the single man must make up for the lack of a fond and attentive wife, loving and helpful children, the calm delights of a happy home, the charming amusements of the

family circle, by a rigid and inflexible adherence to temperance, sobriety, and self-restraint.

Manly Virtue.

To the adult man, who elects a single life, we must reiterate those admonitions concerning purity of life and abstinence from illicit amours (which degrade the sacred name of love), which we have already addressed to the youth. As years advance, and as the powers, now passing maturity and verging toward decadence, become more sensitive of any unusual task, the excesses which are so lamentably frequent in forbidden relations, leave more and more indelible injuries.

The full-grown man should have learned that first of all lessons, self-control; his mind should have been trained to obedience of statute and of Christian law; the position he has attained should make him chary of risking his reputation; and the thought of death, which can no longer be a stranger to him now, should admonish him of the account he may very soon have to render of his deeds on this earth. His example now governs the actions of many whom he knows, and some whom he does not

know. He cannot have failed to have seen more than one companion of his youth borne to the grave, a victim to disease, contracted from excess in vice. These are inducements enough, one would hope, to keep him in the path of rectitude.

But evil advisers are abroad, and they tell him that a too inviolate observance of the laws may deteriorate his powers (a sensitive subject even to the confirmed bachelor), or else injure his health in some other way.

Is Prolonged Continence Hurtful ?

Emphatically, No ! It never did and never can hurt any man. In fact it is the only normal, healthful, and safe condition of the unmarried man. So long as he is strictly pure in thought, word, and deed, that long he will certainly enjoy perfect health, so far as his reproductive organs are concerned. Just as soon as he violates his duties in this respect, that moment he is in peril, and the chances are largely against him.

We register distinctly our protest against the pernicious and utterly unfounded teachings upon this point, which some writers have

poured into the ears of the public. The opinion which we have given is that unanimously supported by the physiologists of to-day, and not one of them can be found who lends his authority to any other doctrine.

The experience of all countries confirms it, and, indeed, there are not a few medical men, who claim that in no condition of life is health so perfect as in that of absolute avoidance of all sexual sentiment. One of these, whose words are now before us, asks, "Who is ignorant that the semen, reabsorbed into the animal economy, when it is not emitted, augments in an astonishing degree the corporeal and mental forces? This powerful vital stimulant animates, warms the whole economy, places it in a state of exaltation and nervous power; renders it in some sort more capable of thinking and acting with efficiency and superiority. This state contributes so much to courage and vigor, that the athletes and gladiators were forbidden sexual intercourse from this cause, and the same was recommended to the Roman warriors. Moses directed the Israelites in war not to approach their wives."

We may not fully agree with the theory of

this writer; it is probable, not that the semen is reabsorbed into the blood, but that the vital particles, which would be appropriated to its formation, are employed elsewhere in the economy; but the same argument in favor of continence holds good in either case. And though we do not carry our views to the extremes contemplated in the above extract (which is from a medical defence of the celibacy of the clergy), we do concede enough of physiological correctness in it to argue most strongly in favor of chastity in single men.

Is Sexual Power injured by Continence?

A fear haunts some worthy and virtuous bachelors, who have successfully resisted the devil, that their victory has been at the expense of their sexual power. They note that the promptings of desire are less frequent and fainter than they used to be; also, that the nocturnal reliefs of the overloaded organs are rarer than in former years. Even if they have no present contemplation of marriage, they experience considerable annoyance at the thought that they are in a fair way to forfeit their faculties through not exercising them.

Some physiological explanations will relieve their minds on this point. The law of the secretion of the fertilizing fluid is the same as that of any other similar function, that is, it is directly dependent on the demand. It is quite certain that the glands do not go on continually secreting their product, when there is no demand for it. The tube which leads from them to the seminal receptacles are found empty in men who have been long removed from excitements.

This, however, is very far from signifying that the capacity of secreting is lost. It may be there as strong as ever, but nature's supplies being in excess of the demand, she suspends further preparations of it in great measure, and employs her material in other directions, in nourishing the nervous system, in enriching the blood, in hardening the muscles.

When, after a long intermission, the glands are called upon for larger supplies, they rapidly recover their ability to furnish them, and the man who thought himself alarmingly deficient, finds that his terror was quite groundless.

Is Marriage Hurtful to an old Bachelor?

A man who has reached forty years of age, and has lived a careful continent life to that period, is little likely to marry. Statistics show that after thirty-two years of age, the proportion of single men who become husbands rapidly diminishes. Still the case we have supposed occasionally occurs, and the inquiry is generally put by such a person, whether marriage at his age is likely to prove injurious to his health.

What we have just explained about the secretion of semen will throw considerable light on this point, and also suggest the precepts which should guide him. The glands have never been called upon to secrete actively; they are not deficient in power, but their power is latent; they are like a muscle, which for years has been little used; it requires time and gentle, moderate exercise to develop its strength; sudden, excessive exertion with it would be likely to seriously damage it.

Precisely the same will occur if the well-advanced bachelor should attempt, as soon as he is married, to display the vigor of a man of

twenty-five or thirty. He will fail, and failing may lose the respect of his wife, and will in all probability damage his constitution. He should exercise his marital duties very sparingly at first, once or twice a week only; never so frequently as to leave behind a sense of lassitude, or exhaustion. Gradually he will find his powers grow more vigorous, and strengthen with judicious employment.

Should he be so unfortunate—which is rarely the case—as to have for his mate one of those women of strong propensities, who invites him to a use of his powers, which he finds is wearing and exhausting, he must by an honest explanation show her the imprudence of his yielding to her solicitations. If a sense of pride or diffidence prevents him from such a course, he must by seeking occasions for frequent absence, and by the pleas of fatigue, ill-health, etc., limit to the utmost the calls upon his forces.

When, through a false shame, or through ignorance, these rules are violated, bad and even fatal consequences ensue. Most persons can recall marriages of elderly bachelors with young women, which left the latter widows

in no long space of time. Such unions are full of risk, unless on the one side there is great caution, and on the other but a small amount of passion. While we do not distinctly dissuade from them, they must be undertaken with hesitation.

**When shall Bachelors renounce the
thought of Marriage?**

The inclination to marriage disappears rapidly after forty in him who has not led an incontinent life. Very few, indeed, who reach the half century in single-blessedness assume after that the duties of husbands.

It is well that it is so. Under any circumstances, the decadence of the powers is visible before that epoch, and for one who has never used them, or who for a number of years has renounced his sexual propensities, to assume relations which will compel a drain upon them, or even expose them to oft-recurring excitation, is in the highest degree perilous to life and health.

The man who, under such circumstances, has reached fifty, should forever renounce the expectation of marriage. He should shun the

very thought of sexual love and venereal pleasure, and occupy his heart with the calmer and more befitting affections which domestic ties and Christian philanthropy can afford.

An opposite course will endanger his comfort and render him ridiculous; for the old man who demeans himself toward the other sex, like a boy of twenty, though he may be caressed for his gold, is laughed at for his vanity, deceived, jilted, and cheated.

IV. Counsels to the Married Man.

At a period of life which with most men is over twenty-five and under thirty-five, a strong desire to establish a permanent union with one of the opposite sex seizes most men. If this feeling is analyzed, it is less a desire to secure sexual pleasure than it is to have children; combined with a warm friendship and an earnest respect for a woman, it constitutes human *love*—a complicated sentiment, easier recognized than explained.

In conditions of society where persons are untrammelled in their choice, the characteristic of this passion is *unselfishness*. The distinctions of caste and of wealth are disregarded,

and no artificial barriers will prevent a union of the most remote classes. King Cophetua, in the old ballad, leaves his glittering throne, passes down his long hall through the rows of armed men, and beckons from the outer door the beggar maid, to wed her and to seat her by his side. Juliet, unmindful of the insatiable hatred which she knows her father's house bears to that of Romeo, summons him to the balcony, admits him to her chamber, and weds him in spite of them all.

These are types of human love, and such romances are transpiring around us daily, did we but hear them told by the tongue of genius.

Yet, it is not necessary for the man who is in love to forswear the maxims of common sense; and without detracting at all from that character of unselfishness which it ought ever to retain, it is possible to have reason hold her sway, and aid in

The Selection of a Wife.

Unless a man marries quite young, he should take care to be several years the senior of his wife. Women grow old sooner than men do, so the man should allow himself a start in the

race. Ten years is not an interval too extended to be between them. A still greater gap is undesirable. An old man with a young wife is rarely to be envied in his domestic relations.

A sickly wife is a heavy burden. If the sickness comes after marriage, the burden should be uncomplainingly and cheerfully borne, for the wife is taken "for sickness and for health;" but a man is not called upon to accept this load knowingly.

A delicate, pale girl, easily fatigued, especially one with a tendency to some family disease, such as insanity, consumption, or scrofula, is not likely to prove much of a helpmate. Experience demonstrates that pale women with colorless faces, and waxy skins, even if they are tolerably strong themselves, very seldom have healthy children. Women who have passed their girlhood in the country, and who have been brought up to the regular performance of domestic duties, are better able to withstand the trials of marriage, than the delicate darlings of city homes.

If a man is himself fair, with light hair and eyes, he will do wisely to prefer a brunette, for

it is often noticed that parents who both have light hair, have children who are scrofulous. Especially is this the case if, as is apt to be, there is a scrofulous taint in the blood on either side of the house. No one who has not acquired the same degree of intimacy in families as a physician, can appreciate how necessary moderately good health on the side of the wife is to the happiness of a family.

Men will be governed as to the weight they attach to education in a wife by the amount of it they have themselves received. But all will desire that a wife should not be conspicuously ridiculous by an ignorance of common things, by the use of vulgar expressions, and a want of ordinary good manners. On the other hand, we attach very small importance to the varnish and smattering of many things which usually make up the finish of a fashionable young ladies' seminary. Such an education is, indeed, of more than doubtful utility. It is usually the parent of self-conceit, false pride, vanity, and discontent.

Social position and fortune ought rather to be on the side of the man than the woman. The man "married for money" cuts a poor

figure, whether on the stage or in real life. It is reversing the natural order of things, for a man to be dependent on his wife for support, and we doubt if a really happy marriage is possible under such an abnormal state of affairs.

The strongest of all the powers which woman possesses to attract the opposite sex is beauty. The magical power of this wonderful gift surpasses all calculation. She who has it, and knows how to use it, and has the opportunity to take advantage of it, can exert an influence over men, over all men whether vicious or virtuous, young or old, cautious or careless, which is beyond that of any other known force. There is, at all times, a strong preference in man for beauty rather than homeliness. This must be an instinct implanted for some good purpose, and we do wisely when we obey it. The principle of sexual selection is based upon it; and although we may not clearly see how the race would be better or nobler, or more clever, were all the men Apollos and all the women Venuses, yet doubtless the hidden purpose, the moral signification of physical beauty will be clearly enough understood long before that epoch arrives.

The most frequent cause of unhappiness in marriage is temper, that is, an irascible disposition. Choose a woman who is gentle, slow to anger, whose disposition is mild and forgiving; and if you have to content yourself with dinners of herbs, you will be far happier than dining on a stalled ox with a hot-tempered, scolding vixen for a wife.

Infidelity, we are proud to say, is not a fault of American women. We do not believe there is a land on the face of the globe where the married women are more true to their vows. Nevertheless, the wife-seeker will do well to avoid the girl who craves many admirers, and delights too visibly in the homage of numerous aspirants. The position of the deceived husband is the most galling which a man has to submit to, and there is no mental agony more cruel than that inflicted by the poisoned arrows of jealousy.

An unstudied warmth of natural affection, as shown toward members of her own family, is an excellent trait in woman. Domestic ties are said to be relaxing in this country, and the family has less coherence than in days of yore. Nothing good can come from this, and if the

assertion is true, we must depend largely on the female members to correct the tendency. She who loves her father and mother, her brothers and sisters, will also be likely to love her husband.

All the above good points are rarely found combined in one person. The man who forms his ideal of nothing but goodness will not soon discover it on this earth. The best he can do, and all therefore we ask him to do, is to bear in mind what characteristics are the most desirable, and get as many of them as he can.

Physical Conditions of a Happy Marriage.

The general advice which we have given above carried us, perhaps, a little out of our sphere as a physician. Now we shall confine ourselves to it, and leaving moral and intellectual considerations to those who can treat of them with more authority than ourselves, shall speak of those physical qualifications on the part of the man which are essential to a happy marriage.

The first condition we shall mention is the presence of sexual desire. There are some men of such cold and sluggish natures, that

they never experience any such sensation; others have arrived at an age when it is extinct through years; others by early excesses, self-abuse, or injury to the parts, lose passion quite young—under thirty. This may be connected with want of ability to perform sexual duty, and it may not. In either case our advice is the same. Do not marry.

The intention of securing by wedlock a permanent housekeeper, or nurse, or a fortune, is no justifiable reason for marriage. Very rarely does such a union result fortunately; and the man who engages in it with such motives has no one but himself to blame for his unpleasant experiences. A positive manifestation of the passion of sex is essential to felicity in matrimony.

Not less essential is the ability to perform the connubial rites. An impotent man has no right to marry. The laws of church and state allow divorce from such a husband. Even if this extremity is not urged, he infallibly becomes contemptible in the eyes of his wife, and she is not to be blamed for entertaining such a sentiment. Indeed, she cannot help it.

We are far from intimating that any woman,

not a nymphomaniac, wants her husband to be a satyr. Probably nothing could be farther from her wishes. It is a vulgar though common error which attributes to woman passions anything similar in intensity to those of men. Not one woman in a thousand possesses them. Their nervous system responds slowly to sexual stimuli, the passions are dormant and tardy in awakening, and their natures are less susceptible to those pleasures of purely physical character. Love in them is not passion; it is a yearning desire for some one to trust, some one to protect and care for them, some one to cherish, to watch over, to sacrifice themselves for.

While all this is true, and will be vouched for by every one who has read the mysterious volume of the female heart, it still remains not less true that the husband incapable of the sexual act, the impotent man, is to them an object of aversion and contempt. Moderate average power is an indispensable requisite to domestic felicity.

We advised a man to prefer a healthy woman for his wife. He should also be healthy himself. The father who sees in his children the

late fruits of his early sins, or who is forced by a sad family history to be on the watch for an outbreak of insanity, consumption, or scrofula in them, has a draught of concealed bitterness in his cup for life. The man who has suffered from contagious venereal disease should be doubly on his guard, that he forms no union until years after the last trace of the malady has left his system.

Moderation in Marriage.

The precept of the apostle, to “be temperate in all things,” applies to those who are legally entitled to the pleasures of love, quite as much as to others. Strangely enough, an impression prevails widely, that so long as a man is married, and does nothing against the laws, he may throw the reins to his desires, and indulge his passions without stint or limit.

This impression is false. Many young men hurt themselves by excess during the first year of their married life, and not a few cases of dyspepsia, nervous prostration, melancholy, and debility, which we see around us, are the penalties exacted by intemperance in the married relation.

The paroxysm of the nervous system which attends the sexual act is severe and general. Its immediate effects are not always untended with danger. Men with debilitated hearts, and some in advanced life, have died in the act. Others cannot approach their wives without being seized with a convulsion resembling a fit of epilepsy. Every now and then we hear of a man found dead on his wedding night, and it is not uncommon to hear of inquests being held on the bodies of men found dead in houses of ill-repute, without any marks of ill-usage or poison. The sudden nervous shock, or its too frequent repetition, has been too much for a debilitated frame.

All men, especially feeble ones, should be moderate in their lawful indulgences, and be careful to stop far within the bounds of prudence. The sensations which a proper use of wedlock affords are refreshing, not oppressive. When the act is followed by a joyous feeling and fresh vigor; when the head feels more free and clear, and the muscular system light and elastic; when the disposition to muscular and intellectual labor is increased rather than diminished, we can justly conclude that the

pleasures have been enjoyed within the bounds of health.

A man should always refrain from any approaches during the monthly illness of his wife. This is an ancient law, laid down in the Old Testament by Moses, and respected by all nations. The Indian women of the western territories, even the rudest of the Root diggers, absent themselves from the wigwam at such epochs, and it is deemed of evil omen for a man even accidentally to touch one of them.

The prejudice is not unfounded, for the menstrual discharge can give rise to a disease of the passage in a man closely allied to one of the maladies which are contracted in impure intercourse.

There are several diseases of women in which intercourse causes them severe pain; and others, where although the suffering is little or nothing, a continuance of sexual excitation is a bar to health. Whenever either of these conditions is present, it is a man's bounden duty, which if he deserve the name of man he will not fail to observe, to deny himself his pleasures.

It is an admirable rule, which, if observed,

would vastly increase the average happiness of married life, that a husband should never approach his wife until he sees that she herself takes pleasure in the act.

Although this is an excellent precept, we would repeat the warnings of many predecessors, both men of the world and medical authors, who have touched upon this subject, and urge our married readers never to employ the arts of the libertine in order to kindle the flames of desire. The man who uses his wife as a harlot, runs the risk of making her one; and at any rate he pretty surely debases himself in her eyes. The lascivious devices of the bagnio are utterly repugnant to the purity of the marriage bed.

The Limits of Safety.

Most readers are impatient of generalities, and demand specific, exact directions. Unluckily, medical science which deals exclusively with averages, cannot lay down positive rules applicable in each and every case. The variations of individual temperaments are so great, that the meat of one man is still the poison of another.

In no function of the body is this more conspicuous than in the sexual one. The most astonishing instances of seeming excesses repeated for years without ill-effects, could be narrated ; while again, the want of moderation during one night, has laid the foundation for wasting disease and early death.

The habit of the body and the muscular strength are not certain guides. Indeed, thin, wiry men with small, hard muscles, active dispositions, and quick motions, are generally supposed, and with good reason, to be less affected by excesses than their heavy, stout, soft-muscled companions.

Then age, of course, is an important consideration in deciding the question. A quite young and an elderly man are safer the less they use their powers ; a middle-aged man must be governed by the subjective sensations we have above described. Generally, we may say that the moderate husband will not solicit his wife more frequently than once or twice a week.

Influence of the Male Parent.

It seems almost impossible that the secretion of a gland could be so impressed with the na-

ture of the man, that without any known, direct connection, it could convey that nature to the female germ, and through it to the new being. Yet such is the unquestioned fact. The spermatozoon does not penetrate the cell formed in the female, it merely lies for a time outside of it, in contact with its walls. What mysterious action then takes place, we cannot guess. Whatever it is, it transmits through the cell-walls a portion of the father's nature.

This impression is two-fold; it includes the general mental and physical constitution of the male parent, and also his particular condition at the time the secretion passed from his organs.

How this latter can be a truth is not comprehensible, but there is too much proof to doubt it. Repeated instances prove, for instance, this unexpected fact, that if a man while intoxicated begets a child, that child will be epileptic, idiotic, or otherwise mentally deteriorated. We cannot be wrong in assuming the converse of this to be true, that is, that if at the time of a fruitful coition, the man be in calm, clear, and well-balanced mental state, his child will partake of this favorable frame of mind, and be the better for it.

These considerations are of the utmost importance to fathers, for it often rests with themselves whether they are blessed with intelligent and obedient children, or the reverse.

Physiologists have given much attention to the solution of the question, what organs and faculties of children are derived from the father, and what from the mother. The results of their studies have not been entirely accordant, owing to the many and peculiar difficulties in the way of such investigations. In a general way, it has been decided that the daughters resemble more closely the father in corporeal appearance. But the transmission of diseases is probably rather on the side of the mother. It is natural to suppose, when we reflect on the very unequal share taken by the two parents in the creation of the child, from the period of conception up to the time it enters the world, as an independent being, that the mother has much more to do with its physical and mental nature than the father. General experience bears this out.

Precepts for Widowers.

The man who has been married, and who

has lost his wife, is by no means under the same physiological conditions as the bachelor who has reached the same age.

The regular and temperate indulgence of a healthy and lawful instinct for a number of years is suddenly broken off, and nature finds it difficult to adapt herself to the changed circumstances. Hence, a widower of fifty is very much more likely to contract a marriage than a bachelor of the same age. He can also do so with greater safety, and with a better chance that he will select a fitting companion for his years. He is already trained to the domestic duties of a husband and a parent; the yoke has grown light and pleasant to him; he feels ill at ease without it.

From a sentimental standpoint, perhaps, second marriages do not commend themselves very warmly to us; it seems like throwing down the idols which have so long been the objects of our worship, and setting others in their place. But we are not speaking as sentimentalists, but as a physician.

As such, we see no objection to second marriages. On the contrary, we recommend them. For a man still in the vigor of his years, sud-

denly and permanently to give up the habit of sexual satisfaction to which he has so long been accustomed, is a most severe trial, and one which he cannot always undergo with impunity. The deprivation often amounts to actual suffering, and brings about disturbance of the mental and corporeal functions.

The widower who remarries knows his strength, and will not, out of a foolish vanity or an unfortunate ignorance, wreck his health, as the bachelor of advanced years is very apt to do.

V. Counsels to the Elderly Man.

The only resemblances which old age bears to youth, are in its incapacities. Like the immature young man, if the greybeard would preserve his intellectual faculties, health and vigor, and would enjoy a long life, he must make up his mind to the renunciation of the pleasures of sex.

Fortunately for him, the task is by no means so difficult as in earlier years he deemed it would be ; nor is the inability to gratify passion felt as a bitter deprivation, when the senses which appreciate that pleasure are cold and blunted with age.

Some old men are very unwilling, however, to acknowledge this decadence of their capacities; they profess not to understand why it is, that they feel less inclination than they formerly did, and are astonished that they are unequal to the feats which they performed of yore. We straightly tell such that they are failing; that the flush of life has past with them; that they should no longer be thinking of expending their strength in vain dalliance, but husband it for themselves, and their own feeble muscles.

Another class of old men, and a class more their own enemies than the preceding, are those who boast, that though sixty or seventy years of age, they have as strong passions as ever.

Desire in Old Age.

They should know that strong desire at their time of life is not a sign of health, but of disease; that it is in every case fictitious, and dependent upon some irritation which ought to be removed. Should they seek to relieve it by sexual congress, the results will inevitably be disastrous.

In some persons, a full bladder will occasion it; in others, irritation from piles; in others, acidity of the urine will excite a morbid craving of distressing violence. Stone in the bladder is an occasional cause, as is also neuralgia of the walls of that organ. Sometimes a skin disease, which affects the parts immediately adjacent to the organs of sex, excites the nerves of sexual sense. Clearly, prompt and skilled medical treatment is what is imperatively demanded in all these cases, and not a yielding to the weakness of desire.

Repeated excessive devotion to sensual delights, a profligate manhood following upon a debauched youth, sometimes impresses such an irritability on the sexual nerves, and so fills the mind with lascivious thoughts, that an irritable condition of the organs arises in old age, which simulates vigor, but which is in reality disease. It is a curse, of the nature of that to which Tantalus was condemned, the cup of pleasure being constantly held close to the lips, and the imagination instigated to the utmost, but satisfaction rendered impossible. Those who suffer thus will do wisely to count themselves invalids, as they are; and by rigid care

and stern denial, to make what amends they can for a wasted life.

Dangers of Indulgence.

Those who reckon not this counsel, and, in spite of words of warning, continue to act as if they were thirty rather than sixty, will soon experience the consequences of their folly.

In some, its effects assume the form of profound depression of spirits, followed by all the miseries of chronic dyspepsia; in others, the imbecility of second childhood makes its appearance prematurely; in the more advanced stages, palsy and apoplexy come on, accompanied or preceded by softening of the brain, and epileptic fits.

The affections of the brain, from which so many elderly men suffer, and from which a certain proportion annually perish, are often caused by excesses committed at a time when the enfeebled powers are unequal to supporting them. Sometimes the end is more sudden, and the aged lover expires in the very arms of his mistress.

The English peerage contains the history of a certain nobleman, who, early in this century,

had attained the age of eighty years without marrying. His heir-at-law was a nephew, to whom the estates would have to go by entail unless the old Earl had a child. The nephew, impatient at his uncle's continued life and good health, manifested his annoyance by disrespectful behavior. After a stormy interview one day, the uncle swore that, cost what it might, the estates should not descend to his scapegrace of a nephew; and that very day proposed to a young woman, far below him in social standing, who accepted him promptly. A very early day was fixed for the marriage. The young bride and aged groom retired to their apartment. Determined to have an heir, and miscalculating his powers, the old Earl breathed his last in attempting a second connection. A posthumous child was born, which, after a tedious lawsuit, was granted the estates, the claimants casting doubt on its legitimacy.

The artificial excitants which are sometimes used by exhausted debauchees, to invoke powers not really their own, are invariably followed by a severe reaction, and a still more complete prostration of the general health. At all ages, and under all circumstances, we emphatically

condemn the so-called aphrodisiacs, no matter under what name they are offered. Especially are they deleterious in age, when the body is barely able to meet the inevitable drains which are upon it, and has no resources at command wherewith to overcome extraordinary depressions.

When does the Power of Fertilizing Cease?

This inquiry has attracted considerable attention, both in medical and legal circles; for example, the anecdote just repeated will illustrate what an important bearing it has on certain questions of law.

There is certainly an inability to procreate on the part of old men, though what it arises from is not quite clear. It is *not* likely that it is from the absence of the fertilizing fluid. A physician in Paris, who made a large number of examinations of the corpses of very aged men, found spermatozoa present in the organs of the majority of them; in some cases these animalculæ were scarce, and in others were not well formed, but in about one-half of the whole number examined, they were abundant, and

precisely similar in form and motion to those in the fluid of healthy young men.

It appears from his investigations that the secretion continues, at least in many cases, only that it is small in quantity, until beyond the age of eighty years. If, therefore, old men are not so capable of having children, it probably does not so much depend upon the qualities of the fluid they secrete, as it does on a want of some other conditions essential to the reproductive act. Possibly the muscular debility of the part which prevents the secretion being thrown from the body with the requisite force may have some influence.

Although it is a general truth that old men beyond sixty are infertile, there is no doubt that in some instances men have begotten children, even after they were one hundred years of age. One of the most noted instances of the kind is that of an Italian nobleman, named De Capellis, who died about a century ago.

He had had several wives; the last when he was eighty-four years old. He was remarkably vigorous, and lived with her twenty years, retaining the vigor of his mind and his body.

She bore him seven children, and when he died she was pregnant with her eighth. Her own character, and the circumstances surrounding the family, placed it beyond suspicion that these numerous children were lawfully begotten.

Such powers are rare, almost unparalleled. Even hale and vigorous old men, who are able in marriage to acquit themselves of the demands of their relations, frequently fail to their mortification and astonishment to have any progeny. We may usually predict with correctness, that the man above sixty who marries, either will have no children at all, or that they will die in infancy. The latter is very possible, and deserves separate consideration.

The Children of Old Men.

Nature would seem to be unwilling that the aged should have children, lest the signs of decrepitude should appear early in youth. This is a very familiar fact in the lower animals. Stock raisers and professed breeders of blooded horses, etc., refuse to rear the produce of old sires or dams, and are enabled by close observation to detect this kind of young stock. The eyes are more sunken, a deeper hollow is

above them, and other signs of early failing show themselves. Horses with these marks are of less value than others, as they will not stand work or turn out well.

The physiognomist can see the same imprint of a weak constitution on the children of aged sires. Experience teaches us that when infants, they are difficult to rear, they succumb much more readily to the various diseases peculiar to childhood, and are not nourished so readily.

As they increase in age, they have a nervous, irritable frame, their intellectual qualities are not equal to those of their father, and the hereditary tendencies of their family to disease reappears on slight exposure to its exciting cause. Frequent faults in growth are seen; either they are small and shrunken in stature, or they grow into tall and ungainly figures.

Later in life they suffer from affections of the brain and nervous system, and their claim to longevity, their "expectation of life," as insurance agents call it, is decidedly less than that of their half-brothers or sisters, born when their father was in the prime of life.

Every one now admits that from the moment of conception, the duration of his life, and the

average condition of his health are predetermined partly by the constitution of his father, partly by that of his mother. Every one must agree that when both the parents are blessed with a rich stock of force and vitality, the child will take a greater number of years to arrive at the fulness of his strength, and the maximum of his powers, than when either one of the parents is sinking by rapid and natural steps into the grave.

The old man should not desire to have children. They will be curses to themselves, burdens to others. The ability to train them is no longer his, and he cannot expect to live to see them reach mature age. Has he money he would gladly know what to do with? Let him choose some of the many worthy objects of Christian charity, and aid it with the accumulations of a lifetime.

Shall an Old Man Marry?

Although we would thus dissuade an old man from attempting to raise a family, or even to have a child, it does not follow that we advise him against marriage altogether. On the contrary, it might be a benefit to him, providing

he selects a woman somewhat near his own age, that is, one who has passed the period of child-bearing. To seek a young and giddy girl is a folly which, if he commits, he will assuredly repent.

There are instances, and probably most of our readers can recall such, where unions formed late in life were followed by much true affection and mutual happiness. In these instances, there is always a suitableness of age, position, and temperament, and there has been a careful self-restraint upon the propensity to indulgence.

It has been remarked that most men who have attained an extraordinary age have married late in life. The connection between the two facts is, that sleeping with a person somewhat younger, and being attended in illness by an excellent nurse, as well as continuing the regularity of habit which characterizes married life, the conditions favorable to longevity are increased. Unless, however, the elderly bridegroom makes a judicious selection, and is both able and willing to observe the utmost moderation, he very surely has taken a step which will abbreviate his days.

PART II.

Man in Disease.

THE CAUSES OF DISEASE.

MAN, like woman, is subject to certain diseases peculiar to his sex, and which interfere not only with his special powers, but may also involve his general health and life. Some of these he incurs by imprudent violation of the laws of health and perhaps of morals; others proceed from constitutional tendencies, unavoidable accidents, and other similar causes beyond his power to control.

For our purpose it seems suitable to adapt a division of diseases into these two classes, namely: those which arise from innocent causes, and those which have their origin in acts of imprudence.

The advantages of this arrangement are, that

it sets more clearly before the mind of the reader the importance of *preventing* such complaints as are avoidable, and also will relieve the minds of many who torment themselves with the belief that they have brought upon themselves trains of symptoms which in reality could not have been escaped.

I. DISEASES ARISING FROM INNOCENT CAUSES.

THE most obvious of these diseases are those which are hereditary or constitutional, for example, the different varieties of malformations of the parts, and those diseases which are transmitted.

Excessive Growth of the Parts.

Every part of the human body is occasionally liable to an excessive and disproportionate growth. Those parts which are peculiar to the sex are no exception to this rule. Somewhat frequently, indeed, they present the appearance of what is called hypertrophy, or a tendency to become of undue size.

Some instances have been noted where this formed an impediment to marriage, but these cases are very rare. In the negro the parts are much larger as a rule than in the white

race, but this is not a sign of a more vigorous constitution.

Little can be done for cases of this character. It has been recommended that a truss be worn, which will press on the artery which nourishes the part, that by having the nourishment thus checked, a diminution of the organ might take place.

Diminished Growth of the Part.

There are few complaints more frequently made by patients than precisely the opposite of the one we have been discussing. They believe that they suffer under a diminished or diminishing size of the part. In nine cases out of ten there is no occasion whatever for alarm. The natural size varies greatly in a condition of perfect health, and the efficiency of the function bears no relation whatever to the size. One of the first characteristics of the perfect athlete of classic times, as we have previously remarked, was an unusually small, although a perfectly well-shaped organ.

Veterinary surgeons, it is true, frequently object to a horse with a small sheath, as likely to be delicate in constitution. This rule, how-

ever, does not apply to the human race; although a decidedly shrivelled and withered appearance is frequently a sign of partial or temporary impotence.

Sometimes this condition is brought about by the pressure of a *truss* worn for the cure of hernia, and it is then often attended with a want of power more or less complete. This is a matter of such general importance, owing to the prevalence of hernia, that we quote in reference to it the words of an eminent English surgeon :

“ When a case of the kind comes under my care, and the patient complains of want of sexual power, I always examine how the truss presses. If I see any reason to suppose that it can by any possibility be the cause of the symptoms, I attempt, in the first place, by diet and abstinence from certain articles, to cause absorption of fat in the abdomen ; this being done, I attempt, but with great caution, to reduce the size of the truss. It is singular how often this can be effected with safety ; I find that not only are the sexual powers often recovered when the pressure is thus relieved, but that the organ, when it is no longer thrust aside, regains its natural size where that has diminished.

“I strongly object to trusses with springs crossing the abdomen, inasmuch as I think the procreative powers may very probably be interfered with when a double truss is worn ; and in cases, such as I speak of, where the impotence is the most marked feature, it becomes a serious question whether its use should be continued, particularly when, as in some instances, it has merely been sanctioned as a precautionary measure. I need not say, however, that if a truss on one side can be altogether dispensed with, the partial recovery of the reproductive powers will be more likely to be effected. I believe, moreover, that in many cases, great relief can be obtained by judicious alterations in the shape, size, and point of pressure, and in the method of attachment of the truss.”

Incomplete Parts.

It occasionally happens that there is an arrest of union in the middle line of the organ, so that a slit or fissure is left communicating with the passage. Through this opening the contents of the bladder pass, and also the discharge from the glands. It is one of the

causes of barrenness in men. Commonly it is in the under surface of the organ, and towards its extremity. It may, however, extend backward towards the body, and may then be associated with other malformations, so as to give rise to the belief in an inaccurate observer that the person is a hermaphrodite.

Surgical science can relieve most cases of this malformation by means of an operation, in which the edges of the fissure are fastened together.

Absence of the Glands.

We have before referred to the fact that sometimes the glands are apparently wanting, and we have explained that in such cases they were not actually absent, but had not descended from their original place of formation in the abdomen.

This condition is undoubtedly a cause of impotence in some men, and it appears frequently to be attended by sterility. We do not mean to say that every man who has an undescended gland must necessarily be altogether impotent; a few cases are recorded of men whose testes had never descended into the scrotum having

had families; but we have met with several instances where impotence arose entirely from this cause. It is true that in the elephant, and some other animals, in whales, in birds and reptiles, the glands are constantly found in the abdomen, side by side with the kidneys, lungs, etc. These facts point to the possibility that if those of man are truly in the abdomen, they may secrete as readily as when descended. When, however, they have been compressed in the inguinal canal, or in the groin, such pressure may have been, and probably has been, exercised on the glands as to impair their secreting powers.

Breeders look with great distrust on animals with this imperfection. It has lately been investigated in France. M. Godard has written a very interesting account of this condition, and has reached substantially the results we have set forth. It is unnecessary to say, that little or nothing can be done for such cases.

Hermaphrodites.

A large proportion of the persons which have been supposed to be *hermaphrodites*, that is, to possess the organs of both sexes, have

simply suffered from malformations, similar to some of those we have described. True hermaphrodites are very rare. Two, at least, are known to be living at present, both in Germany. They have been examined at divers times by eminent anatomists, and pronounced to present unquestionably a fusion of the special organs and functions of the two sexes in their own persons. Such occurrences, however, belong merely to the curiosities of medical literature, and need not occupy us in a purely practical work like the present.

Inflammation of the Glands.

Inflammation and swelling of the glands which secrete the special product of the male are of frequent occurrence, and give rise to much alarm to the patients, as they are not only painful affections, but may have results of a most unpleasant character, such as permanent debility or impotence.

The causes are numerous in character. We have already adverted to the migration of the swelling in mumps from the face to these glands. Injuries, irritation in the passage from gravel, etc., or venereal diseases, readily pro-

duce a similar condition. One of the most severe cases we ever saw, was that of a farm-laborer, who had been struck violently on the region by the handle of a plow as he was turning it at the end of the furrow.

The symptoms are redness, heat, swelling, and tenderness of the pouch or scrotum, with a severe pain, much sensitiveness, and a sensation of weight and dragging which commonly extends into the groin and loin. Vomiting and sickness of the stomach, with some general fever, are generally present.

The treatment which should be adopted, is to begin by keeping the parts constantly moistened with the following lotion :

Take Sugar of lead.....	a teaspoonful.
Water	a pint,
Laudanum.....	a tablespoonful.
Mix, and shake when used.	

To apply this, wet cloths in it, and lay them over the part. It may be applied either warm, cool, or cold, as is most agreeable to the patient's feelings.

Besides this, he should take, internally, the following mixture :

Take Epsom salts two tablespoonfuls,
 Tartar emetic..... two grains,
 Chloral one drachm,
 Water..... half a pint.
 Mix, and take a tablespoonful every two hours.

As soon as, by the use of these remedies, the inflammation and swelling have gone down, the part should be supported in a pouch slung to a belt around the waist.

Often, when the disease has apparently disappeared, there remains considerable swelling. This can be remedied by the attention of a surgeon, who applies judicious pressure by adhesive plaster.

Dropsy of the Parts.

The pouch which contains the glands is liable at times to an accumulation of water or watery fluid, bringing about a condition of dropsy. It is not unfrequently seen in young infants, in whom it appears to be a hereditary peculiarity.

The symptoms are plain enough. The disease begins with an obvious swelling and sense of weight. The shape of the tumor is that of a pear, narrow above and rounded and large below. Most commonly the size varies from

that of a hen's egg to a small cocoanut; but if neglected, it may attain a far greater magnitude than this, even to containing many gallons of fluid.

One who suffers with this affection, should always wear a suspensory bandage, and when the parts have a tendency to become painful, should rest, and apply the cooling lotion recommended in the previous article. In children, especially, this plan of treatment is usually all that is required. For them the following receipt makes the most efficient lotion which can be used :

Take Sal ammoniac..... a teaspoonful,
Spirits of wine..... a tablespoonful,
Water..... half a pint.
Mix, and keep constantly applied to the part.

The surgical treatment is more active than this. It consists in puncturing the part with a fine instrument, and drawing off the water. But this is a procedure only to be attempted by an experienced hand.

Enlargement of the Veins, or Varicocele.

This is a very common disease. The surgeons, who examined recruits for the army

during our late war, report that about one man in twelve suffers from it more or less. It is commonly met with from the age of puberty to about the thirtieth year. Generally it is a sign of debility and of relaxed muscular powers.

It is characterized by a tumor of a knotted or knobbed feeling, something like a number of cords or worms at the upper part of the scrotum or pouch, and generally on the left side. The swelling increases when the patient stands up, coughs, or takes a deep breath. It is attended by a sense of weight and pain in the groin and loins. It may lead to debility of the generative powers, and is often attended with pain and feeling of uneasiness.

Persons with this misfortune should always wear a well-made suspensory bandage. Sometimes a small, vulcanized India rubber ring, called a varicocele ring, is used for the same purpose. The pressure of the pad of a truss over the cord is of service in some cases, when accurately adapted to the person. The cold douche bath, and sea bathing, with attention to the general health, contribute largely to a cure.

These means failing, resort must be had to a competent surgeon, who will perform an

operation on the part, and effectually dispel all uneasiness in future.

Swellings of the Glands.

There are a number of tumors which may appear upon and in the structure of the glands, some comparatively innocent in their character, others cancerous in their nature, and very dangerous to the life of the individual. One variety of hernia or rupture allows the intestines to descend along the cord into the scrotum, sometimes giving rise to a swelling of considerable magnitude. So numerous, however, are the causes which lead to swellings of these parts, and so difficult are they to distinguish in many instances, that we do not deem it suitable to dilate upon them in the present work. Suffice it that we give the warning, that as they may be of most serious character and consequence, the individual who suffers from one should not delay to subject himself at once to competent treatment.

Enlargement of the Prostate.

We have explained, on a previous page, the nature and position of the body, called the

prostate gland. The reader will remember that it is situated just in front of the bladder, and that the passage for the urine may be said to traverse it.

We refer to it thus particularly, for its enlargement constitutes one of the most frequent and troublesome diseases to which men are subject. A distinguished surgeon expresses the opinion that fully one-third of the men, who attain an age above sixty years, suffer more or less from this cause. It may be looked upon, indeed, as peculiarly a disease of old age, as it is seldom met with in men who have not turned their half century.

What are the causes of such a wide distribution of this complaint in our sex? The answer, which the latest and most skilled observers agree upon, is that in the majority of instances it is the consequence of *excessive sexual excitement* in earlier years; it is a late punishment for early indiscretions. At the period when the powers are failing, and when the "change of life" is taking place in man—if we may be allowed to use such an expression—this disease begins to manifest itself.

Troublesome consequences of this Disease.

Enlargements of the prostate are productive of inconvenience with regard to the flow of urine, giving rise either to retention or to incontinence, or to a kind of mixture of both conditions. The symptoms arise primarily from the mechanical obstacle offered to the flow of the water.

First, there is observed a necessity to strain slightly before the urine will flow; and then, after the bladder has been emptied, in the involuntary escape of a small portion of its contents.

The patient also finds that he is much longer than usual in emptying his bladder; the contents of that organ also become fetid, sticky, and clouded. The difficulty in passing the urine becomes more and more marked, until finally the patient may no longer be able to do so at all, and he is obliged to have recourse to an instrument for the purpose of drawing it off.

With the approved appliances of modern surgery, it is possible for a man to live many years with this disease, and not be in actual danger. It cannot be cured; it brings inevit-

ably much suffering and inconvenience, but it need not prove fatal. The sufferer must resign himself to be an invalid in effect for the remainder of his days. If he has nothing in his memory wherewith to reproach himself as having sown the seeds of his present miseries, he is the happier man.

Diseases of the Foreskin.

Few are aware of the sad consequences which may result from a simple irritation of the nerves of sexual sense by a contracted or malformed foreskin. An eminent American surgeon has recently reported several cases, where general palsy and a condition approaching idiocy were traced to this cause, and were removed by the application of remedies to the part.

Irritation of the organ arising from the collection of secretion under the prepuce is a frequent cause of masturbation and excess which should not be neglected. Since the time that attention was first called to this subject there has been produced abundant evidence that the influence of a long prepuce in producing sexual precocity has not been sufficiently noted. In

the child, the prepuce entirely covers the organ, keeping it in that constantly susceptible state that the contact of two folds of mucous membrane induces. We must recollect, moreover, that the child has never been taught to draw back the foreskin, and although the secretion beneath it is but sparsely, if at all, secreted in early childhood, yet that it may under excitement make its appearance, and if so, ought to be removed, as in the adult, by daily ablution. Careful ablution of the glands and prepuce every morning will be beneficial for all persons, and, if it is neglected, annoyance will be experienced, especially by those who have a long prepuce, from the collection of the secretion which is natural to the part.

Inflammation of this Part.

Any local irritation may give rise to an inflammation of the foreskin, which may be attributed, by the ignorant, to venereal disease. The structure becomes swollen, reddened, and painful. There is much smarting, and a whitish discharge.

In treating it, much benefit will be derived

by washing the parts frequently with a solution made as follows :

Take Sugar of lead..... a teaspoonful.
 Glycerine..... a tablespoonful.
 Water..... a half pint.
 Mix them.

A dose of salts, or the free use of a saline and laxative mineral water at the same time, will hasten the recovery.

Eruptions on this Part.

The inner surfaces of this structure are very susceptible to attacks of a disease of the skin, called *herpes*. It is characterized by the formation of small blisters, or excoriated points upon the membrane of this region, attended by much smarting and itching. Persons of a gouty and rheumatic constitution, liable to skin diseases in other parts, are more susceptible to it than others. It, too, is often mistaken for diseases brought on by impure life.

The treatment of this trouble is simple. The part should be kept moist, by placing between the inflamed surfaces pieces of lint, which should be moistened several times a day in the following mixture :

Take of Oxide of zinc..... a teaspoonful.
Glycerine..... two teaspoonfuls.
Lead water..... two teaspoonfuls.
Lime water..... half a pint.
Mix them, and shake well when used.

Or the following powder may be dusted between the surfaces several times a day :

Take of Oxide of zinc,
Purified fuller's earth,
Lycopodium powder,—equal parts.
Mix them thoroughly.

When by these means the disease is not removed, the patient will have to submit to a thorough constitutional treatment, for which he will have to submit himself to his physician.

Warts.

Warts not unfrequently occur on this region of the body, sometimes in considerable numbers, and of such size as actually to cause a deformity. The quickest means to destroy them is to snip them off with a pair of sharp scissors. But as this requires a certain degree of resolution, of which all are not possessed, they may be touched every night with a camel's hair brush, dipped in the following mixture, which will cause their disappearance in a short time :

Take of Muriated tincture of iron.... half an ounce.

Quinine ten grains.

Mix them.

Several other good receipts for the same purpose might be given, but the above will, in almost all cases, be found to prove efficacious.

Inflammation of the Passage.

The passage which conducts the contents of the bladder, known as the urethra, is subject to inflammations as any other part of the body. They are especially apt to occur in rheumatic and gouty individuals, and often from very slight sources of irritation, as from an acid condition of the urine, for example. Ordinary sexual intercourse may give rise to the disease, without there being anything of a specific or venereal character about it. Contact with women who are out of health, pregnant, in their monthly illness, or suffering from the white flowings, may and often does give rise to inflammation of this kind.

It is frequently, indeed generally, mistaken for gonorrhœa; but from this it may be distinguished by the less intense degree of inflammation, and by the absence of those conse-

quences which frequently follow true gonorrhœa.

The disease is characterized by heat, swelling, and a prickling sensation about the urethra for a day or two, which is followed by a whitish discharge, often rather profuse, and more or less of a burning sensation in passing water. The symptoms are not severe, and usually the disease subsides after eight or ten days; but it may also become chronic, when it is a troublesome affection.

In treating this disease, the bowels should be kept well open by laxative mineral-waters, and the following mixture taken internally :

Take of Tincture of cubebs,	} ...of each an ounce,
Tincture of colehieum	
Lime-water., ...	half a pint.
Mix, and take a wineglassful three times a day.	

This will usually bring about a cure in a few days; but sometimes it is advisable to join with it the use of an injection. For this, the following will be found an appropriate formula :

Take of Sugar of lead.....	five grains,
Opium.....	three grains,
Rose-water.....	one ounce.
Mix well, and use about a teaspoonful three times a day.	

Barrenness in Men.

When a married couple do not have children, it is usually supposed the woman is at fault, and has not the power to conceive. This is generally correct, but it is also true that a great many men have, for various reasons, no power to beget children.

Though the terms are often used loosely as synonymous—"want of power to produce its like"—barrenness is not impotence. A man may be unable to beget children, and yet not be impotent, though an impotent man is, of course, unable to beget children.

This state may last a short time, or it may be permanent. Rest may give the semen time to become perfect, or ripen, and the spermatozoa will appear and become mature. Stricture, again, as we have said, may make a man practically sterile, and so may other affections of the glands or generative organs. Not that infecundity—meaning by that term the lack of children—necessarily rests with the man alone. The cause of non-impregnation may be wholly or partially in the female.

Science is very deficient in any accurate ex-

amination of the state of the seminal secretions. It is, however, pretty well ascertained that their character varies considerably at different times and at different ages. Beyond a certain age, most men are barren; and under certain diseased conditions, young ones may temporarily be so.

Then, too, it must not be forgotten that idiosyncrasies exist in all animals. A male and female may be perfectly potent and fertile, and yet be unable to breed together. In fact, the seed of one male, from some hidden cause, will not impregnate a particular female, though it will others. A similar phenomenon occurs also in the vegetable world.

In Mr. Darwin's book on the "Origin of Species," there are some curious experiments mentioned bearing on this question. "Thus one tree will not take (be grafted) on another, apparently from differences in their rate of growth, in the hardness of the wood, in the period of the flow, or nature of their sap. On the contrary, great diversity in these very particulars, and even in more important ones, are not infallible tests. One may be woody and the other herbaceous—one evergreen and the

other deciduous—one the native of a hot climate, the other of a cold one—and the grafts from one on the other may succeed. The pear can be grafted far more readily on the quince, which is ranked as a distinct genus, than on the apple, which is a member of the same genus. Even different varieties of the pear take with different degrees of facility on the quince; so do different varieties of the apricot and peach on certain varieties of the plum.

“Sterility may be produced by the attempt to cross between very different races. An embryo may be developed to a considerable extent, but the mother’s system never recovers the disturbance caused by the attempt to unite two organizations so widely unlike. This often happens, according to Mr. Hewitt, in attempts to cross among certain birds.”

That one horse will fail to impregnate a mare, while she will prove in foal by another, is well known to breeders.

Of the various causes which may lead to this condition, we may mention the presence of a stricture, the wearing of an ill-fitting truss, the presence of a malformation, chronic inflammation of the glands, the non-descent of the

glands, excessive obesity, and an absence of desire.

It will be seen that these various subjects are treated under their appropriate headings, to which the reader is referred.

Causes of Local Irritation.

In closing what we have to say about the diseases to which men are exposed from causes usually beyond their ordinary control, we may advert to several conditions of the parts which produce a local irritation, leading frequently to debility and disease.

One of the more common is *piles*. This troublesome complaint is attended with itching, heat and congestion of that region of the body, and not unfrequently is the remote origin of various maladies of the reproductive system.

Stone in the bladder and gravel are always connected with numerous unpleasant symptoms, which involve the various organs which we have described.

Various skin diseases have the effect of causing a flow of blood to the parts, and to induce scratching and rubbing by their itching.

In young persons, especially, this may lead to deplorable consequences.

The secretion of the kidneys is sometimes acid and irritating in its nature, leading to inflammation of the urethra, and a sense of heat and weight in and about the bladder and adjacent organs.

Parasitic animals, such as seat worms, and that species of louse which is peculiar to the hair on the body, sometimes originate a prolonged condition of excitement highly detrimental to the general health.

All such causes of disease should be sedulously guarded against, as they are, very frequently, avoidable.

II. DISEASES ARISING FROM IMPRUDENCE.

THE class of diseases to which we are now about to direct attention arise, as a rule, from wilful neglect of the laws of health, and can, therefore, be prevented by a proper obedience to the precepts of prudence and morals.

We say, *as a rule*, for we wish it distinctly understood, that in occasional instances all the symptoms we are about to rehearse can have their origin in innocent causes, and there is always at least the benefit of a doubt in favor of the sufferer.

Here, as in other departments of medicine, the physician's counsels are much more frequently called in to preserve the invalid from the consequences of his own folly, than to protect him from the inevitable results of fixed laws. The diseases of the male sex which arise from imprudence are more numerous and more grave than those which spring from cir-

cumstances beyond individual control. They include, for the most part, all those impediments which injure or wholly destroy the reproductive functions, and disqualify the man for the enjoyment of those privileges which are granted under the sacred ægis of marriage.

We commence with some of the most common and most deplorable, to wit, the

Injurious consequences of Self-abuse.

The extent to which this evil habit is indulged in by boys and young men is appalling, when we for a moment reflect on the numerous and lasting ill results which flow from it. It deteriorates the mind as well as the body, and leaves its victims disastrous wrecks of their former selves.

We have no wish to follow the example of those mercenary persons, who, in hope of obtaining patients and fleecing them, portray in exaggerated and disgusting terms the consequences of this vice. The truth is always sufficient for our purpose, and we will gladly admit every mitigating color. But the truth is dark enough, and in repeating it, we will follow closely the words of approved medical authori-

ties, hardly altering more than enough to remove the technical formality of expression.

What, we ask, are the results of this vicious habit? Daily experience teaches us that the evil habit is attended with the worst physical consequences. These may as well be disposed of before we come to the last, worst, and most constant result, when the practice has become a confirmed habit.

Earlier Symptoms.

At first we remark but little local irritation of the canal of the passage. Pain may occur in making water, as well as a frequent desire to empty the bladder; the orifice is frequently found red, and the discharge, which before could only be excited by much friction, now takes place immediately; the secretion is watery and even slightly bloody, and emission is attended with spasm. A sense of weight is felt in the prostate, and neighboring parts, and anomalous pains are often complained of in the glands.

Nocturnal emissions become very frequent, and are easily excited by slight amatory dreams. These at first are attended with

pleasurable sensations, but later the patient is only aware of a loss from having his attention the next morning attracted to it. In other instances the discharge does not pass away in jets, but flows away imperceptibly. In some cases it makes its way back into the bladder, to pass out with the urine.

Other patients will complain that emissions have ceased to occur, but on going to stool, or on the last drops of urine passing from the bladder, a quantity of sticky fluid, varying from a drop to a teaspoonful, dribbles from them, which, if collected, or allowed to fall on a piece of glass, and exposed to the microscope, may furnish spermatozoa in greater or less numbers.

The vicious habit having impaired the growth, health, and intellect of the patient, ceases often to be voluntarily indulged in, because pleasure is no longer derived from it. The drain on the system during a stool, or the passage of water, however, as stated above, continues, and what depended at first on an artificial excitement, is kept up by the irritation or inflammation of the urethra and other organs. The too frequent irritation of the

testes causes badly eliminated semen to be secreted, which is at once emitted. The lining membrane is more sensitive than usual, acquires an irritability like that often seen in the bladder, and which irritability appears more or less general. Pleasurable sensations diminish, and may quite disappear.

The sense of shame, which very often accompanies this vice, leads the young man to shun the company of his associates, and prefer solitude. The guilty, stupefied countenance, the down-cast expression, which seems to arise from the dread of looking a fellow-creature in the face, may be carried to the grave.

Later Symptoms.

Whither does this condition lead?

To the mad-house, or to the grave.

Happy those, we may almost say, who find the latter ere they are brought to the former.

The seeds of hereditary disease are rapidly developed by the exhaustion of the nervous system, and the general debility which ensues. The symptoms of consumption, scrofula, or brain disease manifest themselves, and an early death may save the youth from a worse fate.

A Chapter from the Insane Reports.

Let us visit an asylum for the insane. On entering, especially if it be one receiving patients from the middle as well as from the lower class of society, there is one group of inmates which will arrest the attention of the visitor from the contrast presented to the excited persons around him, on the one hand, and to those who are convalescent on the other.

Engaged in no social diversion, the patients of this group live alone in the midst of many. In their exercise they chose the quietest and most unfrequented parts of the airing-grounds. They join in no social conversation, nor enter with others into any amusement. They walk alone, or they sit alone. If engaged in reading, they talk not to others of what they may have read; their desire apparently is, in the midst of numbers, to be in solitude. They seek no social joys, nor is any wish for fellowship evinced.

The pale complexion, the emaciated form, the slouching gait, the clammy palm, the glassy or leaden eye, and the averted gaze indicate the lunatic victim to this vice.

Apathy, loss of memory, abeyance of concentrative power and manifestation of mind generally, combined with loss of self-reliance, and indisposition for a repulsiveness of action, irritability of temper, and incoherence of language, are the most characteristic mental phenomena of insanity resulting from masturbation in young men.

As in other diseases of an exhaustive nature, we find that in them the cutaneous secretion is poured forth abundantly, and that perspiration breaks forth on the slightest exertion. This relaxed condition of the system is especially marked in the palms, and the exception is to find these dry in the masturbator; for generally a damp, or cold clammy perspiration is constantly present, and makes it particularly disagreeable to take the hand of one of these persons. The surface is but sparingly supplied with fat, which is remarkable, considering the little exercise these patients, if left to their own guidance, would take.

These unfortunate beings often terminate their career by suicide, self-mutilation, or wilful starvation.

These the Worst Cases.

It will be remembered that we are describing the results of only the worst and longest continued cases. The probability is that in many who read these pages and who have at some time or other practised this vice, but have early abandoned it, the symptoms will be of the slightest kind, and a speedy cure may be promised. Undoubtedly care and attention may do much in remedying the intellectual wreck which we notice even in those youths, who have committed the most flagrant excesses of this nature.

Some surgeons deny almost wholly these evil results.

An eminent practitioner of New York city, lately stated in a lecture to his class, that he believed that one half the boy population injured themselves thus more or less, and yet that the resultant consequences were very slight. He saw much of conscience-stricken young men who consulted him; but, in his opinion, they exaggerated their sufferings, and writers on the subject had magnified the ill-effects of self-abuse. This gentleman and

those professional men who agree in this view have probably only met with slight cases, for there can be no doubt that there are others, whose wretched condition, mental and bodily, can hardly be exaggerated.

Nevertheless, it is fair to state this opinion, and let it offer what encouragement it can to the sufferer, providing always it induces no disregard of the evil consequences which we have already set forth.

The Treatment of such Cases.

The sufferers from this habit are the favorite victims of quacks and advertising doctors. These unscrupulous harpies excite their fears often unnecessarily, charge them high fees, do them no good, and when other means of wheedling them out of their money cannot be called in service, threaten exposure unless paid to keep the dreaded secret.

One of our most prominent objects in writing this book is to furnish to those who cannot or who will not confide in some regular physician whose character can be relied upon, the means of curing themselves without having recourse to the merciless impostors who adver-

tise their trashy books and worthless medicines in the papers.

First, then, the hygienic advice we have given in the earlier pages of this work should be followed out. Gymnastic and athletic sports must be studied and practised, the mind must be occupied with pure, cheering, and ennobling subjects, and every variety of spirituous or malt drinks must be avoided. The diet should be plain, chiefly of vegetables, moderate in quantity, and not stimulating. Cold bathing to the part night and morning is of much service.

In addition to these general rules of regimen, especial care should be taken to avoid those times or places where the temptation has on previous occasions been too strong for the will. Early rising, hard work, and poor fare should be substituted for lazy habits, and rich food.

Medicinal Receipts of Service.

There are certain drugs which exert an especial power in subduing the desires, and thus aid in obtaining the conquest over the bad habit we have been discussing. The following recipe contains some of the most potent :

Take Bromide of potassium..... two drachms,
Syrup of lactucarium..... half an ounce,
Camphor water..... three ounces,
Mix, and take a tablespoonful every night.

Often there is considerable bodily prostration which has to be contended against. When such is the case, the following preparation is quite useful :

Take Bromide of iron thirty grains,
Quinine..... five grains,
Make ten pills, of which take one three times a day.

The following pills will often exert a decided effect, in calming the tendency to excitement of the parts which often characterizes them in this disease :

Take Lupulin..... thirty grains,
Powdered camphor..... ten grains,
Make into ten pills, and take one three times a day.

Surgical Measures of Relief.

It may be that the habit has brought on an inflammatory condition of the passage, which in turn keeps up an irritation there, and induces a continuance of the vice.

When this is the case the simplest plan, and the one which should be adopted without hesitation or delay, is to apply to some reputable

surgeon—not to an *advertising charlatan*—and have him examine the passage by means of an instrument. It is especially in the earlier stages of this mental and bodily disease, that the services of the surgeon are of great benefit. If a bougie be introduced into the urethra, and the proper treatment alluded to before be employed, the patient will find it much easier to exercise self-control (which is what is wanted). If he will aid the surgical treatment, by taking gymnastic exercise and following the other rules laid down above, a favorable result may be expected. It is in the earlier stages that relief should be sought, not when insanity has occurred, or when the brain has become disorganized.

Injuries Resulting from Excesses.

Many persons who recognize the evil consequences of self-abuse, think that in the natural use of the powers of sex there is no danger. Others again imagine that unmarried men only are liable to hurt themselves by an inordinate indulgence in such pleasures, while those who are married need observe no bounds or moderation whatever.

Both these parties are wholly at fault.

Excesses with the other sex are highly and lastingly injurious. The solicitation of meretricious women have often resulted in the worst consequences to their male associates, and death itself has followed such debauches.

Excesses in Marriage.

But any warning against sexual dangers would be very incomplete if it did not extend to the excesses too often committed by married persons in ignorance of their ill-effects. Too frequent emissions of the life-giving fluid, and too frequent sexual excitement of the nervous system are, as we have seen, in themselves most destructive. The result is the same within the marriage bond as without it.

The married man who thinks that, because he is a married man, he can commit no excess, however often the act of sexual congress is repeated, will suffer as certainly and as seriously as the unmarried debauchee who acts on the same principle in his indulgences—perhaps more certainly, from his very ignorance, and from his not taking those precautions and fol-

lowing those rules which a career of vice is apt to teach the sensualist.

Many a man has, until his marriage, lived a most continent life; so has his wife. Neither party has any idea that repeated acts are excesses which the system of neither can bear, and which to the man, at least, are absolute ruin. The practice is continued till health is impaired, sometimes permanently; and when a patient is at last obliged to seek medical advice, he is thunderstruck at learning that his sufferings arise from excesses unwittingly committed.

Consequences of Excess.

The prostration which results from these and similar indulgences, unfits the man for the labors of active life, and may develop the seeds of consumption, heart disease, and chronic dyspepsia.

Even palsy and brain disease arise from this cause, and as long ago as the times of Hippocrates, the "father of medicine," it was recognized that excessive use of the powers led to that incurable condition known as *tabes dorsalis*.

It is not the body alone which suffers from excesses. Experience every day convinces us that much of the languor of mind, confusion of ideas, and inability to control the thoughts of which some men complain, arise from this cause. These ill-effects are noticed not unfrequently in patients who have married late in life, and still more often in persons who have married a second time after having been widowers for some years, and who allow themselves to yield to desires which they think harmless.

The ill-effects of excesses are not confined to the offending parties. No doubt can exist that many of the obscure cases of sickly children born of apparently healthy parents arise from this cause, and this is borne out by investigations amongst animals.

A single night of inordinate indulgence may lay the seeds of incurable disease, or early death. Nature's laws bear as their motto the sentence which an ancient crusading knight adopted for his device on shield and helm—*Nemo me impune lacessit*—No one assails me with impunity; it were well for every man to know that pleasure itself is no

exception to this rule. The loss of power, and premature debility of the function are the least startling consequences which follow in the train of violations of the maxims of moderation.

Hysterics in Men.

Many people suppose that hysterical fits and symptoms belong only to the female sex. This is not the case. Men, too, especially young men, of nervous temperaments, are occasionally subject to these attacks. They are injurious, and they are preventable; so it is highly proper that, in this connection, we point out how they can be avoided.

We cannot do better than to adopt the language of an able American professor, in a southern medical school, in treating of this subject.

He remarks that, let a man of excitable fibre, sensitive and high strung nervous organization, have any trouble about his genital apparatus, and we will behold the symptoms of hysteria display themselves in all their variety, as difficult to understand and as obstinate in their character as ever happens in the most delicate women.

That such instances do not occur so often in men is due to the fact that theirs is a nature more robust, and callous to causes which produce nervous excitement. Their fibre is hardened by contact with the world and the necessities of life, and above all, society allows them privileges which she sternly denies to the opposite sex; and either righteously or illicitly they avoid that direct issue with the laws of nature, which the unfortunate woman has often to wage throughout her whole life.

The truth of the statement that many men have hysteria, and that it is always based upon some trouble of the genital organs, is incontrovertible. This is the source of many of the long advertisements seen in every newspaper of lock hospitals and private asylums for the cure of such diseases; the large number of "elixirs of love" sold; the pills and powders offered always at the most outrageous prices, to the suffering public. The truth is, that many a young man spends his all in searching among these charlatans to get a cure for what is hysteria, and finds it not. Cheated, frightened, encouraged only to be cast down, he drifts along into inebriety or opium eating, until

not unfrequently, the mad house closes his career.

The Causes of the Complaint.

The usual causes of male hysteria may be given under three heads: unchaste continence, excessive debauchery, and the secret vice.

Unchaste continence, by which we mean that of the body but not the thoughts, produces hysteria in the male, precisely as it does in the opposite sex. Nature will vindicate its rights, and the nervous system, unless it is closely guarded by constant attention to its integrity; unless all nervous stimulants, physical, mental and moral, are avoided, will give way and break out into violent spells of excitement. Involuntary discharges and nocturnal dreams add to this tendency, and the youth desirous to obey the laws of God, and yet not observing the precautions necessary to enable him to gain a victory over his natural passions, becomes a victim to this sad disease.

Great incontinence is a frequent cause of this trouble. The hot blood of a youth has driven him to excesses which he has labored to remedy by all forms of excitement. He hur-

ries along the alluring path, and resorts to artificial means to keep up the morbid appetite, until he breaks down, a miserable hysterical wretch, bereft of happiness and hope.

Lastly, the sin of abuse is a fruitful source of male hysteria. Begun in early youth, the habit grows with growth and becomes almost irresistible. Knowing his danger, he runs about after the advertising impostors; spends his money for naught, hides his sin, and perchance ends his days an idiot.

The Cure for This.

“Wherewithal shall a young man cleanse his ways? By taking heed *thereto*, according to Thy Word.” The cure for all these troubles must begin in the moral sphere. The pure in heart, alone are safe. Nor must the mental faculties be forgotten; the mind must be chaste as well as the body, whilst the latter, not excited by artificial stimulants, enervated by idleness and luxury, but encouraged to habits of abstinence and labor; to physical exertion and muscular fatigue, will be free from the causes which drive so many youths to an early grave. These industrious and thrifty boys

become prosperous and prominent men. Early marriage offers them the only safe road to satisfy all their natural instincts, and the laws of God, whether natural or revealed, are thus alone harmonized.

Those who have to advise these unfortunates, should treat them with gentleness and sympathy. They should aid them to make renewed efforts at self-restraint, and encourage them to healthy and steady habits of work; take from them all sorts of artificial excitement, and point out to them a happy marriage as a safe remedy for all those conditions which have given them so much misery and suffering.

Loss of Power.

We mean by this the loss of the power peculiar to sex,—what medical writers term *Impotence*.

Although thousands and thousands of men voluntarily deny themselves the use of their powers during a whole lifetime, strange to say that hardly a disease to which the sex is subject gives rise to more distress of mind than impotence, or even the fear of becoming impotent.

Medical writers of eminence make a distinction between temporary or false impotence, and permanent or true impotence. Mr. Acton, of London, whose descriptions we shall follow, as being among the most carefully prepared in medical literature, includes in the former

Indifference from Want of Development.

This condition may arise from a variety of causes. We find, for instance, that some men reach adult age without having experienced any desire at all. That complete quiescence which we have noticed as being the proper condition of childhood continues in cases such as we are describing, during the period of youth, and even into adult age.

In some it is only at an unusually late period that the natural desire commences; this delay in the development of the powers gives rise to a variety of surmises, but curiously enough the patient himself is the last person alarmed at the delay in the appearance of feeling, and it is often only accidentally that a medical man is consulted about it at all.

It does not necessarily follow in such cases that the existing impotence is anything but temporary. In the case described above, there may be a late development of the body. Instead of the young man being precocious, circumstances may simply have delayed the structural and functional maturing of the system, which, under proper treatment, may still be perfected.

It will naturally be inferred that little need be done in the alleviation of this complaint, except waiting patiently the results of time, and by every means in one's power invigorating the constitution. Marriage, of course, must not be thought of so long as the powers are undeveloped.

Indifference from Bad Habits.

There are also other causes producing indifference to the opposite sex and deficiency in manly vigor, more culpable in their nature.

The most common of such causes is the wretched habit of masturbation, of which we have already treated. A youth who thus debases himself, and continues the practice as he grows up to manhood, may evince, even

after he has arrived at the marriageable age, no disposition towards the other sex. Only his own evil habit can give him any gratification; as far as women are concerned, he is virtually impotent. An eminent surgeon gives the following account of such a person's state of feeling towards the opposite sex, which, however, we think is somewhat overdrawn :

“ Their solitary vice has a tendency to separate those practising it from women. At first, of course, it is on the sex that their thoughts dwell, and they embellish an ideal being with all the charms of imaginary perfection; the habit, however, which enslaves them little by little, changes and depraves the nature of their ideas, and at last leaves nothing but indifference for the very reality of which the image has been so constantly evoked to aid their criminal indulgence.”

The treatment in such cases is substantially what we have already laid down for the disease which is its cause. The habit must be stopped once and forever, under penalties yet more severe than this, of want of natural feeling and power.

Indifference in Marriage.

As among single men we meet with cases of well-marked indifference, lasting only for a short time, and giving rise to very little annoyance, so it is no less true that we more frequently than otherwise meet with cases where an imaginary impotence exists only in the mind of the married man, causing one of the most painful forms of monomania that it is the duty of the physician to treat.

As it is the cause of great and needless anxiety to the sufferer, we will explain its origin and character.

Men who gain their bread by the sweat of their brows, or the exhausting labor of their brains, ought to be aware that they cannot expect to be always vigorous in body.

During certain periods, when occupied with other matters, man's thoughts dwell but little on amatory subjects, and no disposition exists to indulge anything but the favorite or absorbing pursuit, mental or physical, as the case may be. After a lapse of time, different in various individuals, such thoughts recur, and the man who yesterday was so indifferent in his feelings,

as practically to be temporarily impotent, now becomes awake to such sensations.

This quiescent condition is much more persistent in some married men than in others. There are persons (married as well as single) who only at very infrequent intervals feel any disposition for indulgence, just as there are others who never feel any such desire at all.

Again, there are phlegmatic men, who, unless roused, will hardly do anything. It requires an effort in some men to eat. There is in some of these cases undoubtedly debility.

Again, the habitual drinker as a rule cares little for such enjoyments. It is probable that some excessive smokers, if very young, never acquire, and if older, rapidly lose any keen desire. The pleasures of the table so monopolize many a man's thoughts that he is indifferent to all other indulgences.

In all the above cases the sexual feelings occupy a secondary position, and never attain, or even approach, that tyrannous mastery from which the thorough voluptuary suffers. It is in these advanced stages of this condition often difficult to say whether the organization was originally weak, whether the other tastes

have overpowered the appetite, or whether the individual has not early in life abused his powers.

Indifference from Dislike.

Among the married we sometimes find men taking a dislike or even a disgust to their wives, and, as a consequence, there is an entire want of desire. A first failure will sometimes so annihilate some men's desires that they are never able or anxious to attempt a second. In many cases this arises from wounded self-love. Early excesses in married life will, in a certain number of cases, occasionally produce a temporary impotency later in life. Want of sympathy, or want of feeling on the woman's part, again, is not an unfrequent cause of apathy, indifference, or frigidity on the part of the husband. Lastly, there are cases of amiable men who carry their consideration for the women they love to such an extent as to render themselves practically impotent for very dread of inflicting pain.

Indifference from Excesses.

The over-excitement of the nervous system may also lead to a sense of prostration and a

repugnance to indulgence. This is as true in marriage as in illicit relations, and its only treatment must be by a more abstinent life, and an observance of those general laws of hygiene heretofore laid down.

The following instance is given by a recent medical author, which deserves quoting, not because it is rare, but for just the opposite reason, that it is an illustration of a condition which is only too commonly met with by the physician :

“ A stout, florid man, about forty-five years of age, was sent to me by a country practitioner, in consequence of his powers failing him, and one of his glands being smaller than the other. On cross-examination I found that he had been married some years, and had a family. He had indulged very freely, when, about four years ago, a feeling of nervousness insensibly came over him, and about the same time his powers gradually became impaired. The real object, he avowed, which he had in coming to me was to obtain some stimulus to increase his powers, rather than to gain relief for the nervousness and debility under which he was laboring. Indeed, at his request, the efforts of the country practitioner had been made in the

former direction. Instead of giving remedies to excite, I told him that his convalescence must depend upon moderate indulgence, and allowing the system to rally, and treated him accordingly."

This sense of satiety and debility does not require renewed and artificial excitement, but rest, and general strengthening means.

Permanent loss of Power.

The varieties of disease, of such a nature as we have just been considering, render a man temporarily unable to exercise the privileges pertaining to all his faculties. There are others which confirm such a condition, and make it lasting. They are brought about by very diverse causes, some of which we have already adverted to in previous pages.

Absence of Desire.

When this is complete and permanent, it must always be regarded as rather an alarming and suspicious circumstance. Unfortunately, in a majority of such cases, a medical man is seldom consulted at an early period, as neither the patient nor his friends are aware that there

is anything unusual in his condition until it is accidentally discovered. The surgeon appealed to will usually find that the individual is fat, without hair on his face, or body, the parts small, almost like those of a young child, there is no desire, and the voice is often weak and almost falsetto in quality; in fact, the condition is much the same as that of the eunuch.

In such a case it is clear that an imperfect development has resulted in a state of eunuchism, accompanied by many of the peculiarities which, both in animals and in human beings, follow on castration.

This partially undeveloped state of the system usually indicates itself, among other signs, by a marked indifference to manly sports and exercises, and a visible deficiency in virile attributes generally.

Of course, such a person is beyond the reach of medical art, and *should not marry*, as, indeed, they do not care to.

Debility of the Functions.

Where there is desire, and merely a want of power, this state of things generally arises from abuse of the organs, aggravated in most in-

stances by alarm, a guilty conscience, fear of not succeeding, habits of intemperance, or too free use of tobacco, from timidity, or from too frequent excitement without gratification.

The exact way in which these causes produce the effects of impotence is not certainly known, but it is most probably by occasioning injuries of the nervous system, and more especially of that portion which is under the influence of the nerves of sense.

In such a case general treatment, which looks to strengthening the system, should be resorted to, a regular and wholesome life be led, and habits contrary to sound hygiene abandoned.

The use of Trusses.

We have already referred to the wearing of an improperly fitted truss as a cause of debility of the powers. One may always be worn without injury, if skilfully adapted to the body, but this is doubly essential, as otherwise it benefits the rupture but little, and may be actively injurious.

The effects of Varicocele.

Varicocele, or enlargement of the veins of the cord, is another affection which, in its severer

forms, if it does not *produce* impotence, at least aggravates it. Whenever a person is a sufferer from this affection, he should wear a suspensory bandage, or a *varicocele ring*, an instrument formed of a soft, pliable metal, covered with wash-leather. These are made of different sizes, and can be procured from almost any surgical instrument maker. These rings, in the majority of cases, answer the purpose admirably, but are sometimes liable to slip off. They should be worn for some months, being taken off at night.

The Consequences of Stricture.

Stricture is a narrowing of the passage, usually arising from an inflammation which has been long neglected. It is a distressing, and may be a dangerous affection.

One of its unpleasant consequences is to render the sufferer partially impotent and often wholly sterile. Those who see in themselves any tendency to such a misfortune should place themselves under the hands of a surgeon, as it will be worse than useless for them to attempt to doctor themselves.

Corpulence as a Cause of Debility.

An excessive corpulence may render a man impotent. That the same cause similarly affects the lower animals, is familiarly known to all stock breeders.

This condition can readily be remedied by following out the well-known directions of Mr. Banting, of London, whose little tract on corpulence has been read by everybody. We strongly recommend the chief features of the system as beneficial for the general health, especially in the case of persons of a corpulent tendency.

No doubt can exist that abstinence from, or extreme moderation in, fat, butter, milk, cream, bread, potatoes, sugar, and beer, will in one week considerably diminish the weight, and in fat persons remove many uncomfortable sensations. When a man is over stout the weight may be fairly and safely reduced one or two pounds weekly. We have often found such treatment assist the recovery of power in persons in whom it has been failing. This plan has been proved to work equally well with animals, and there are many instances of over-

fat bulls that had become impotent, recovering their procreative powers after being sent to work on the farm upon less food.

Other Causes.

There are other causes of prostration of the powers, such as a change in the constitution of the glands, injuries, tumors, and the like, but we need not particularize them in this work. They belong to the more obscure domains of medical science, and we can employ our time to more advantage by considering

The Chances of Cure.

Reflecting on the causes of impotence, we can hardly be surprised that, in the face of any serious injury, the prospect must be generally unfavorable, especially in more severe cases, or in those instances in which the affection has been of long standing.

Experience teaches us that, in many instances where the loss of power is due to early abuse, or to too great demands having been made upon the nervous system at a time when it was unequal to its duties, this condition can

often be remedied, by strengthening the constitution generally, and allowing it to repose and rally; in fact, by pursuing the course exactly opposite to that which has brought about the complaint.

In these cases, however, where there is no physical condition rendering them hopeless, it is certainly not by a few doses of physic, or the administration of any stimulant or quack remedy, that we can expect restitution of power; and undoubtedly there is often great difficulty in applying even the proper treatment. The hardest part of the task frequently is to rouse the patient from the depression which impotence induces, and to convince him of the inutility of dwelling on the dreadful self-accusation, which only tends to further unnerve him and complete the prostration of his system.

The Proper Treatment.

When impotence is curable at all, the general rules as to the requisite treatment can be comprised in a very few words. To give the system rest—to improve the general health, so that the nervous centres shall have time,

opportunity, and encouragement to rally, if that be possible—to invigorate the muscular powers—these are among the most important maxims to be borne in mind.

At the same time it is necessary to avoid as much as possible any local or other stimulants which merely excite without strengthening. In the curable cases it is probable that the nervous system has merely been over-excited beyond the natural limits which the constitution imposes. The one object in view is to restore the nervous power, or rather to allow it to restore itself—not to excite or exhaust it still further. The diet should be of the most wholesome and nutritious kind.

Some, however, not content with these simple means, have devised remedies for the purpose of *stimulating* the flagging powers. No doubt can exist that in certain persons, when the affection arises from some temporary cause—more especially in the timid and hypochondriacal, or those suffering from mental disquietude, the temporary employment of stimulants may be very proper. But though this treatment is occasionally justifiable and advantageous, it is most dangerous in the majority of cases—

particularly in those of general prostration—where the immediate effect of stimulating the organs can be no other than to produce greater ultimate weakness. Here stimulants can have no other effect than to aggravate the mischief.

The Use of Cantharides.

We would particularly warn our readers against the use of cantharides, or Spanish flies, which have a public notoriety as a stimulant in such cases. Did we not know that it is useless to ignore their publicity, we should not mention them; and we only do so, to prohibit their use.

Some persons believe that these flies can restore virility lost from excesses. Thus charlatans, and even many legitimate practitioners, often prescribe cantharides as a traditional resource. We have seldom met with an impotent person who has not had cause to regret using this drug. The greater proportion have not even experienced the momentary benefit which they had expected; and in many cases the parts have become smaller than in the habitual state of repose. Some few have experienced sensations more or less strong,

which have lasted a longer or shorter period ; but the loss of semen has exasperated the symptoms instantaneously, or very shortly afterwards.

No doubt can exist that the habitual employment of cantharides is prejudicial ; but in the present day, when this substance is no longer given so indiscriminately as it was formerly, the evil effects are not so often seen. Death, however, has occasionally, and severe disease often, attended their employment.

Nocturnal Losses.

Few circumstances connected with the physical nature of young men more frequently destroy their repose of mind, than the discovery that they are suffering losses of the secreted fluid during sleep. Very erroneous opinions on this subject are circulated diligently by charlatans, therefore we are the more careful to base what we have to say upon it, in the words of the most eminent writers, especially adopting the well-considered views of the experienced and judicious Mr. Acton, of London.

Instead of taking place during connection, the loss occurs at night. The surgeon is

usually consulted for cases presenting as nearly as possible the following symptoms:—Patients will tell him that, though leading a continent life, they suffer from emissions at night, and that these generally occur during a dream.

Great alarm is often expressed by patients who suffer in this way; but such losses, occurring once in every ten or fourteen days, are in the nature of a safety valve, and are even conducive to health in persons who do not take enough exercise, and live generously. It would, however, be better for the adult to be free even from these; and in one who has not allowed himself to dwell on sexual thoughts, but takes strong bodily exercise, and lives abstemiously, they will either not occur, or their occurrence may be looked for only very occasionally. It is when they take place repeatedly, and leave symptoms of prostration, with other ill consequences, that the patient should seek medical advice.

The Power of the Will.

Much can be done by a strong effort of *the will*.

The modified power of control by the will

does almost invariably exist in dreams, not that, after the sensation has commenced, the will has much power to check the continuation of the feelings, though even over these it has, when honestly exerted, no little control, being able to shorten as well as prolong them.

But to put an entire stop to it, when once commenced, is apparently impossible. That the mere act itself is neither dependent on nor subject to the control of the will, appears from the singular fact that criminals who have been hanged, frequently have such an act.

It is an error, to suppose that the will has no control in these cases. It entirely depends upon *when* the will is exerted. In waking moments, every man who has not debased and enervated his will is perfectly able to keep his thoughts entirely pure. It is of his own free will that he sins. Hardly less is his power of keeping his dreaming thoughts pure, if he goes the right way to work. Not at all less is it his duty and his true profit to endeavor to do so.

There is every reason to believe that a man recovering from spermatorrhœa, or who has been under treatment, and complains that he

suffers from nocturnal emissions, often believes that he has the disease when he has not. Such cases deserve great commiseration, for they frequently arise from hypochondriasis, that strange psychological phenomenon which has often puzzled surgeons. Where it is present, it often retards convalescence, as the invalid cannot bring himself to believe that he is recovering his health and vigor as long as he thinks himself subject to nightly wet dreams.

A Popular Error Corrected.

There is a popular belief existing that it is dangerous to attempt to check emissions. This is as true and as false at the same time as many popular notions are. It is undoubtedly dangerous mechanically to prevent them, as for instance by pressure, or by the use of a cord, for in these cases the secretion is merely forced back into the bladder, but not prevented passing.

It is dangerous for a man to excite himself, or to allow his feelings to be excited frequently, and by his will habitually to attempt to check completion; but it is not dangerous, nor is it

attended with any ill consequences, so to train the will that emissions shall not occur, or if in spite of our will they do commence involuntarily, to shorten the duration of the emission, which in a manner all can more or less do.

Some say that they *cannot* control their dreams. This is not true. Those who have studied the connection between thoughts during waking hours and dreams during sleep know that they are closely connected. The *character* is the same sleeping or waking. It is not surprising that, if a man has allowed his thoughts during the day to rest upon libidinous subjects, he should find his mind at night full of such dreams—the one is a consequence of the other, and the nocturnal loss is a natural consequence, particularly when indulgence has produced an irritability of the organs. A will which in our waking hours we have not exercised in repressing desires will not, when we fall asleep, preserve us from carrying the sleeping echo of our waking thought farther than we dared to do in the daytime.

Tissot, who wrote more than seventy years ago, says: "Occupied with ideas relating to the pleasures of love, given up to immoral

dreams, the objects which the brain paints for itself produce the same movements which would have been produced during our waking moments, and hence the act is physically produced instead of being so only in imagination."

The Prospects of Cure.

The prospects of an ordinary case are very favorable, provided the patient will honestly aid the surgeon in effecting a cure. Even when emissions are alarmingly frequent, occurring night after night, and sometimes more than once in a night, and perfectly prostrating the patient, still these discharges are quite under control of local treatment. But at a later stage, when it has become a confirmed habit, a cure is not so certain.

The disposition in the system to repeat an act and establish a habit is very curious. We notice it in children. Once establish the time of the bowels acting, and they act with regularity. The same rule is more or less true of emissions; if they occur one night they are likely to occur the next, and the next. The secret of success is to *break the habit*. The sooner this can be effected the better, and it

should be done before the habit becomes imprinted on the system.

It is a fact so generally known that the reader need scarcely be more than reminded of it, that one emission in a reduced constitution often weakens the subject of it much more than does connection repeated several times the same night by a healthy person. It is, moreover, a well-ascertained fact, that dreams attended with pleasure leave less weakness than when emissions occur without the knowledge of the dreamer. Explain this as we may, the fact is undoubted; but it is no more to be wondered at than that persons will undergo great exertions and perform extraordinary feats when inspired by hope, and confident of success. We may say such results depend upon nervous influence—others call it courage. It is said that persons so situated have a good tone of the system; that reaction takes place readily. Doubtless the brain or spinal cord has a great influence on the results we are describing, as well as in supporting the loss of semen which some constitutions have the power of renewing much more readily than others.

Preventive Treatment.

In strong robust young men we need not take much notice of emissions coming on once a week, but recommend the patient to avoid suppers, to abstain from tea, coffee, and tobacco, and to lie on hair or spring mattresses, instead of feather beds, and with only a moderate quantity of clothing.

We recommend patients to drink no fluid after supper, supposing that meal to be taken at 6 or 7 o'clock. This and regular evacuation of the bladder at bedtime, will singularly assist the treatment. A very little fluid will be sufficient to relieve any great thirst that may occur in the evening, but the rule should be, avoid drinking after 8 o'clock.

The sufferer should learn that emission usually takes place in heavy sleepers, and the best way of preventing this intense drowsiness in the morning is not to load the stomach over night with all sorts of indigestible and miscellaneous food. Care should be taken in regard to quantity and quality, and such persons should make the principal meal in the middle of the day, and let the evening meal be light.

A man need not go hungry to bed, but if a patient will judiciously attend to his diet, and in this respect exercise self-control, he may, without much assistance from a medical adviser, ward off emissions. If, however, he will persist in gorging himself with what to him is an indigestible meal, he must not expect that any means a surgeon has at his disposal will avail.

Early Rising.

If a man is disposed to emissions he should not fall into a second sleep, but should rise early, in which there is no difficulty if he goes to bed at a reasonable hour. No doubt can exist that emissions most frequently take place in this second sleep; and although a man awakes thoroughly refreshed from his first sleep, he may arise after having taken a second doze thoroughly prostrated. An early call, or an alarm clock, may cure many a patient better than all the preparations in the pharmacopœia. At first these early hours may disagree with him, but they soon become as natural as late ones were, and the patient feels a disinclination to lie in bed, equal to his old disinclination to get up early. Of course large numbers of

patients will say that they feel so fatigued in the morning that they cannot get up. If more sleep is required—should be the answer—let it be taken in the daytime. It is very probable that in some way or other the very feeling of fatigue complained of depends upon spasmodic action or nervous excitement induced by this second sleep.

It would be a curious and important question for physiologists to investigate why the second sleep refreshes us so slightly when compared with the first? On awaking the first thing in the morning, most persons, and especially convalescents, feel refreshed by their night's rest; but if they go to sleep again, and rise say at ten, they remain languid all day. Perhaps it may depend in a great measure upon the first sleep being sounder and quieter, and not being disturbed by the dreams to which those who indulge in the second are liable.

Another very valuable suggestion is to practise the habit of waking early in the morning, turning out of bed, and emptying the bladder. It is in the early morning, when the bladder is full, that emissions take place. In such cases,

if a patient rises at 5 or 6, and goes to bed early, he may altogether avoid them.

Other Means.

This precaution of keeping the bladder empty at night is more important than almost anything else in the simpler cases, and it will be unusually successful. An enema of half-a-pint of cold water, used at bedtime, will work well where other means have not produced satisfactory results. It has been said that sleeping between the blankets will prevent emissions.

Tying a towel round the waist, so as to bring a hard knot opposite the spine, will, by preventing the patient from lying on his back, often prevent emissions at night. It is doubtless quite true that the close observer of his own symptoms finds himself generally lying on his back when the emission takes place, but it is equally certain that they may occur when the patient lies on his side.

In the more obstinate cases, the greatest watchfulness over the thoughts and actions during the day is absolutely essential. There are patients (and very intelligent ones) who

have had the greatest difficulty in surmounting the disposition the brain has to summon up and apparently revel in lascivious images. Such persons are not generally strong minded in anything; they express wishes, but have not the courage to employ the means which the medical man tells them they must use to carry out their purpose. And, most unfortunately for such persons, these frequent losses react on the system, and render them more and more incapable of exerting proper self-control.

Necessity of Self-control.

In the present improved way of treating such affections this is the only class of sufferers who do not readily recover, and if a patient will not and cannot practise self-control, he must not expect that his medical adviser will succeed, for when the surgeon sees no efforts made towards self-cure, he loses trust, and is apt to prescribe haphazard.

Too many patients are under the impression that all their ailments may be removed by a dose of physic, and really disrelish the notion that it behooves *them* to do anything except

take the draught. For such persons medical skill can do nothing, and they can expect to gain no relief. Cauterization may indeed remove irritability from the urethra, and in cases where the disease arises from this local cause, there is reason to hope that the reaction on the brain may cease. If the patient will co-operate with the surgeon, much good will result from it, but the operation alone is not sufficient. Constant supervision will be required; and if this is omitted, relapses are sure to follow. The purely surgical treatment can only be applied by a professional man, so we omit its consideration here.

Flowing of the Secretion.

The disease which is characterized by a flowing of the secretion of the glands, when no excitement, either of the imagination, as in dreams, or actual, is present, is called *Spermatorrhœa*. The word has been rendered sadly familiar to the public by the advertisements of quacks, who aim rather to excite alarm than furnish sound advice.

Very frequently young and middle-aged men suffer under what has been called by English

writers, "false spermatorrhoea." This we shall speak of as

An Imaginary Complaint.

As one of these authors remarks, there is a fashion in diseases, just as there is in amusements or occupations. Patients come half persuaded that they suffer in the way described, but still in doubt whether what they complain of is fancy or the real disease.

In such cases we have to deal with ignorance, irritability of temper, and sometimes with true symptoms, though magnified by great exaggeration, and no inconsiderable alarm about the consequences.

Conscience tells many that their previous lives have been far from faultless, and various pseudo-medical books exaggerate their indiscretion and predict the most awful consequences, describing trains of symptoms enough to frighten the most courageous. It is not difficult to surmise what must be the effect on the ignorant, the weak-minded, and those already depressed by their fears, with no friend at hand to confide in or to calm their excited feelings.

Too many throw themselves into the meshes of these harpies, and the consequence is that they are fleeced to an amount that is almost inconceivable, except to those familiar with the swindling transactions of the class.

Mental Treatment Required.

Such sufferers require sympathy and advice, not merely rebuke. They are often afflicted with a profound melancholy which they cannot shake off.

We often act upon the ill-founded idea that such complaints are altogether dependent upon the power of the will ; a notion which, in paradoxical extravagance, scarcely yields to the doctrine of a modern writer, who asserted that no one need die, if with a sufficient energy he determined to live.

To command or to advise a person laboring under nervous depression to be cheerful and alert, is no less idle and absurd than it would be to command or advise a person, under the direct and most intense influence of the sun's rays, to shiver with cold, or one who is "wallowing in December's snows" to perspire from a sensation of excessive heat. The practice of

laughing at or scolding a patient of this class is equally cruel and ineffectual. No one was ever laughed or scolded out of hypochondriasis.

It is scarcely likely that we should elevate a person's spirits by insulting his understanding. The malady of the nerves is in general of too obstinate a nature to yield to a sarcasm or a sneer. It would scarcely be more preposterous to think of dissipating a dropsy of the chest than a distemper of the mind, by the force of ridicule or rebuke. The hypochondriac may feel, indeed, the edge of satire as keenly as he would that of a sword; but, although its point should penetrate his bosom, it would not be likely to let out from it any portion of that noxious matter by which it is so painfully oppressed.

Not a few men have committed suicide because they held a fixed idea that no relief could possibly be obtained. If any additional reason can be urged why we should take these cases under our more immediate care, it is this—the saving from utter destruction the future of a class of men, many of whom have, through the instrumentality of appropriate means, been rescued from this unhappy state

of mind, and have become useful members of society, and are now discharging most important duties in the higher ranks of their several professions.

General Treatment Demanded.

The most difficult thing in the management of these cases is to bring the patients to exercise self-control. They have never been taught it early in life, and they have never practised it since they have arrived at adult age; yet without its exercise all our endeavors to obtain convalescence will fail.

This self-denial must be mental as well as physical; the sufferers must be impressed with a full determination not to allow themselves to dwell on or think of their complaint. Such self-treatment is indispensable; these moral gymnastics are absolutely necessary, and they may be much assisted by regular bodily exercises and physical exertion, accompanied by a *régime* such as will strengthen the general powers.

Physical Treatment.

Necessary, however, as the moral treatment we have spoken of may be, it must often

be aided by physical exertion, attention to diet, etc. In addition, local stimulants may be often necessary. When the hope can again be indulged that the dreaded disorder may, after all, be only a delusion, these and all other stimulants should be left off.

It may be advisable to interdict all sedentary and intellectual employments for the time being, and to recommend the substitution of light literature, open-air exercise, and change of scene. Nothing tends so much to the benefit of a patient as does a walking tour with a knapsack, particularly if he can secure the society of a pleasant companion. It is surprising what even a short trip of this kind will do, when a visit to the mountains cannot be undertaken. It is by these means that we may be able to effect many a cure for patients whose cases have been considered hopeless.

The Real Disease.

There is, however, a real disease of this character, which ought not to be overlooked. No doubt many of the most obstinate as well as obscure complaints which the physician meets with arise from the repeated loss of semen, and

it is no less certain that hypochondriasis, the various forms of indigestion, debility, and nervous affection, with loss of sleep, are often only the effects of it. In such cases the best, and indeed the only treatment, is that which removes the *cause*, and is not confined to combating the symptoms. The best evidence of this cause and effect is, that such treatment alone relieves the symptoms when all other remedies have failed.

The condition or ailment which we here characterize as *True Spermatorrhœa*, then, is a state of enervation produced, at least primarily, by the loss of semen. The term has objections, but its general acceptance would render it inconvenient to alter it or employ any other. The disease, however, has received many other titles. No doubt can exist that the series of symptoms—here spoken of—were well known to the ancients. Hippocrates, for example, describes it fully.

Causes of the Disease.

A not unfrequent cause is *severe mental application*.

Many hard students, who have carried their

industry to excess, suffer in this manner. Our advice to them, in addition to maintaining strict continence, is to continue their studies, but by no means to neglect regular bodily exercise. Benefit also is derived by abstaining from the use of coffee, tea, and tobacco.

In the more nervous cases the occasional passage of a bougie will dull the acute sensibility too often present in these sufferers, and give the patient that control of the will that is most desirable in such afflicting cases.

Excess, either in indulgence with the other sex, or in secret vices, is another and common origin of the evil.

Nervous affections are often the cause of spermatorrhœa; still we are not prepared to say that these nervous affections themselves may not be consequences of previous masturbation or venereal excesses. It is very difficult in some instances, and especially in the later stages, to decide this point.

Signs of the Disease.

There are numerous symptoms which make up the affection. One or two of these, however, are so prominent, and yet are such fertile

sources of error, that it may be as well to mention them separately. And first,

Loss of the Secretion.

A patient will come, stating that he is constantly losing, either by day or night, or both. This may be true, and, if true, is a serious thing, but alone it does not constitute spermatorrhœa. In nine cases out of ten, however, the statement is much exaggerated, or only very partially true. The first duty of the observer is to ascertain the nature of the fluid passed. If the patient's water is allowed to stand and cool, various deposits may be thrown down, any of which are sufficient to account for his alarm, but none of which need necessarily arise from the presence of semen in the water, thus:—

The urine when first passed may be milky or slightly turbid. This may depend upon a deposit, which, although a symptom to be attended to and requiring medical interference, depends in no way on semen in the urine.

In other instances, small floating atoms may be seen floating in the liquid passed, and which the patient will point to as, in his opinion,

presenting undoubted proofs of the affection. These we are enabled to tell him are nothing but cells thrown off by the membrane.

Other Appearances.

The suspension of mucus in the urine as it cools will often be pointed out. This—depending upon some slight irritation of the bladder—may be easily distinguished.

Again, after the urine has stood some little time, a white matter may be observed deposited at the bottom of the test-tube, or suspended in the lower half of the fluid. Instead of becoming white, this deposit may be of a brick-red color. The patient may be assured that these deposits depend upon indigestion, and are a means by which the system throws off superfluous nourishment.

Long streamers, cottony-looking, are now recognized as coming from the prostate.

These appearances will be most evident in the morning, particularly when the night has been restless, or after breakfast, when nervous excitement has come on, or the digestion has been impaired.

The microscope will dissipate the fear which most of the above appearances raise.

Lastly, and most rarely, the microscope detects the presence in the urine of spermatozoa, dead or alive, but most frequently the former, as urine is fatal to them: and they are to be looked for at the bottom of the tube, where they may be seen mixed with the other secretions above alluded to.

Although this comparatively rare symptom of the constant involuntary loss of semen is one of the symptoms of true spermatorrhœa, it does not by any means follow that, whenever spermatozoa are found in the urine, the patient is suffering from spermatorrhœa; for the secretion occasionally passes away naturally under certain conditions.

Mental Symptoms.

As we have hinted, the mind occasionally suffers with the body. It is an undeniable fact that in many individuals any excess, or even a nocturnal loss, will be followed the next day by a temporary loss of memory. In a few days the memory will again improve, and many facts or duties, which have been altogether lost, can be recalled with the usual rapidity. In other instances the loss of mem-

ory is gradual. Patients say that at one period of their life their recollection was excellent. As excesses were committed, or occurred, they remarked that the memory gradually got worse until it was quite lost. This has been so often repeated on the most conclusive evidence that there can be no doubt as to the relation of loss of memory and these excesses.

Symptoms of the Voice and Throat.

The voice, as every one must have noticed, changes in most young men about the time of puberty. This change is evidently connected in some way with the development of the functions, as castration to a great extent prevents its occurring, and produces that kind of voice known as falsetto. Not only non-development, but repeated loss and abuse have a perceptible effect in some cases upon the timbre of the voice.

It has not, however, until quite lately, been noticed how closely those affections of the throat, so commonly met with in young and continent men, and known generally under the term clergyman's throat, are connected with disorders or disturbances of the organs.

That indulgence has the singular effect of producing dryness of the throat has long been known. Profuse losses have the same effect; and in process of time this symptom, which at first is only temporary, may become permanent. Of course the throat affection may arise from many other causes, but it is so frequently associated with excesses which have debilitated the powers, that little doubt exists that in the majority it is the *consequence* more or less direct of those excesses, and not merely a casually contemporaneous affection. That this must be so is proved, moreover, by finding the throat-symptom often cured by the treatment adopted to relieve the generative ailments, though they have resisted all other. When the cause has been reached, the hoarseness disappears under appropriate treatment with great rapidity.

The Prospect of Recovery.

Usually we can entertain a very favorable opinion, in cases of this nature, as to the prospect of a cure, if care be taken in the early stages of the complaint. Unfortunately, ignorance on the part of the patient regarding the nature of

the affection, general stimulants prescribed by some medical man, and the false delicacy of the sufferer, often cause much^{*} delay and anxiety.

But, however confident we may be in giving a favorable opinion relative to the disappearance of special and local symptoms in these cases, we are somewhat cautious, when the nervous system has been once impaired, in promising perfect and speedy restoration of the natural sensations or feelings, or more than a very partial return to the buoyant state of health the patient previously enjoyed. One can guarantee, even in severe cases, a comfortable state of existence, but the patient must not expect his countenance will at once lose its haggard expression, or that his broken health will be immediately restored.

The nervous system has received a shock from which it takes time to recover. Travel, amusing and intellectual employment, with cheerful society and the comforts of life which easy pecuniary circumstances give, do certainly sometimes effect greater cures than anything else.

The Plan of Treatment.

The first consideration in dealing with any case is to ascertain from which of its many causes the affection may have more especially arisen. Each patient may complain of some particular or well-marked symptom to the exclusion of all the others, though the affection itself may consist of a disturbance of more than one function. It is, therefore, of great importance that this distinction should be clearly understood. According as one or other of the functions is in fault, so must the treatment vary; what may be good in one case, may not be applicable in another.

The Preventive Treatment.

Before attempting the curative treatment, the *preventive* one should be commenced.

It should be ascertained if bad habits exist, and if so, the patient must know that unless they are left off it is useless for any one to attempt to treat him.

Moderation in sexual indulgence, if not abstinence, should be enjoined on the married, and a promise to that effect obtained. It should

be next ascertained whether constipation exists, whether worms be irritating the rectum, or if the patient suffers from varicocele. If this latter complication be present, a suspensory bandage must be worn, or, what is still better, a varicocele-ring.

General Treatment.

The general strength must be supported with tonics, containing iron and some vegetable bitter, as, for instance, the following :

Take Quinine..... twenty grains.
 Powder of iron..... ten grains.
 Make ten pills, and take one three times a day.

Those who do not like, or cannot conveniently swallow pills, may with advantage substitute the following fluid preparation :

Take Tincture of the chloride of iron. one ounce.
 Quinine..... twenty grains,
 Take twenty drops, three times a day, after meals,
 through a tube, lest it injure the teeth.

One of the very best and safest tonics is a *cold bath* every morning on rising. It can be taken as a shower bath, plunge bath, sponge bath, or towel bath, as the patient prefers.

In addition to the employment of the bath,

a patient should take *regular exercise* short of fatigue—as boating, fencing, rackets, quoits, riding, boxing, and gymnastics generally. To ensure regularity we recommend one to place himself under the tuition of one of those persons who superintend gymnasia, who are usually very attentive.

It is well to choose an employment that is *liked*, and that is not too fatiguing.

One may be able to cleave wood, another to grind corn in a mill, another may prefer skittles or bowls. Quoits is an excellent athletic exercise; a cart-rope attached to a bough of a tree, or beam in a barn or shed, will serve as an extempore gymnasium.

If no other means of obtaining muscular exertion be possible, we recommend dumb bells or the Indian clubs. In one or other of these ways muscular exertion may be regularly employed. Excessive walking is objectionable, as if carried to any extent it will produce determination of the blood to the organs; the same objection may be urged against riding on horseback.

It is a well-known fact that those who are obliged to undergo great physical exertion are

remarkable for their absence from indulgence. The moderns who are training are well aware that it wholly unfits them for great feats of strength; and the captain of a boat strictly forbids his crew anything of the sort just previous to a match.

On the Diet

The diet of convalescents taking gymnastic exercise should be attended to pretty carefully. Thus, for breakfast, cocoa and milk is enough, with bread and a little meat.

Tea, coffee, and tobacco are poisons for persons suffering under the nervous depressions such as we are here speaking of. It is in vain to recommend weak tea; so they should avoid tea or coffee for breakfast, and substitute in summer seltzer-water, soda-water, or lime-water, with cream or milk; those who prefer it may take ice-water.

The taking of warm fluids for breakfast is a habit that may be soon got over. Deluging the stomach of invalids with hot strong fluid is injudicious, but at first it is somewhat difficult to induce patients to become singular and take cold fluids for breakfast.

Stale bread and a moderate quantity of lean meat are advisable, if the patient has a fair digestion, and if he does not feel oppressed after eating. A midday lunch for those who dine late is well, which may consist of a small portion of meat and stale bread, with a glass of water. This midday meal is necessary, for if a man in exercise does not take nourishment in the middle of the day, he eats voraciously at dinner, and his digestion becomes impaired. Late dinners should be avoided, also, fried fish, cheese, pastry, or suet puddings, and only moderate quantities of meat, vegetables, and bread should be taken at the same meal.

Spirituous liquors of all descriptions should be absolutely and wholly avoided. The special action they exert on the mind, evoking sensuous images, and weakening the will, renders them exceedingly pernicious and dangerous.

LATE CONSEQUENCES OF EARLY SINS.

ONE of the peculiarities of Nature is that she is rarely in a hurry. Often years will pass over the head of one who daily violates the laws of health, yet no penalty, no sudden punishment comes to check his vicious course, hardly a warning is given that his constitution will in time resent the violence it suffers. Nevertheless, he is sowing the wind, and with a fatal certainty he will reap the whirlwind.

The Wisdom of Age.

From what we have already said, the reader will understand that in childhood the powers of sex should be absolutely quiescent, that even in youth they are rather to be husbanded than taxed, and that the adult himself should be chary of exhausting those capacities which nature has given him for the extension of his species.

It is also true, that old age resembles youth in this, that if the elderly man wishes to preserve his intellectual faculties, health, and vigor, and would enjoy a long life, he must be content with, at most, only a very moderate indulgence of passion.

Happily for him, the promptings of nature are usually obeyed. He has generally learned from experience that the functions cannot be wisely, or, indeed, duly exercised, before the body has attained its entire development—that it is the crowning effort of maturity, and that it must diminish with a waning frame. Experience teaches men that we require a sort of vital exuberance, to transmit what is superfluous to another being; and this prerogative is given to us only during the prime of our existence.

To the man who has received wisdom with years, and who is entitled to the honor due the aged, the sentiment of love should take a moral character, freed from all its animal propensities. It should be a paternal, conjugal, patriotic attachment, which, without being so energetic as the love experienced in youth, can still warm old hearts and old age. “These

autumn roses," says a French writer, "are not without perfume—perhaps less intoxicating than that arising from first love, but presenting none of its dangers."

One of the most important pieces of information which a man in years can attain is "to learn to become old betimes," if he wishes to attain old age. Cicero, we are told, was asked if he still indulged in the pleasures of love. "Heaven forbid!" replied he, "I have fore-sworn it as I would a savage master."

The remark was founded on an appreciation of the changes which the body is subject to as life advances. All physicians know that age has a much greater effect on physiological than on sentimental love, as the latter has less need of physical force or juvenile exaltation. There are men who, always young in heart and imagination, have towards this pure love a constant devotion which, ever renewing itself, seems to reanimate instead of exhausting the vital principle.

It is usually at the age of fifty or sixty that the generative function becomes weakened. It is at this period that *man*, elevated to the sacred character of paternity, and proud of his

virile power, begins to remark that power decrease, and should calmly reconcile himself to this inevitable law of his nature.

The Necessity of Prudence.

In the first part of this work, we have brought prominently forward the sovereign importance of moderation in age.

Entire continence—the rule of youth—is hardly less the rule of age. The transgression of this rule, indeed, in age, is more fatal than in youth. There is no superabundant stock of vitality to repair its destructive waste of error or extravagance.

The greater part of mankind, however, show excessive feebleness in withstanding the abuse of their functions; and those advanced in life are not always the least exposed to this reproach. It is certain that in old age, at a time when the passions have given way to reason, there are still many individuals who allow themselves to stray imprudently at the very precipitous edge of these dangerous enjoyments. They applaud themselves for postponing moderation till it is rather forced than voluntary; till they stop from sheer want of vigor.

Nature, pitiless as she is, will most certainly cause them to pay dearly for the transgression of her laws; and the steady accumulation of diseases soon gives demonstrative proof of it. This result is the more certain and prompt, inasmuch as in these cases excesses are almost always of very old standing. The libertine in years has usually been dissolute in youth and manhood, so that we may trace the progress and calculate the extent of his organic deterioration.

If we possess ever so little reflective or physiological knowledge of mankind, how can we fail to inculcate rigorously the precepts of continence, more especially as we find them calculated to maintain both the duration and happiness of our life? It is well established that, of all the powers of the economy, no one is lavished upon us by Nature with greater profusion or, at the same time, within more clearly defined limits than this one of which we are speaking.

The Diseases produced by Excess.

We have already spoken at some length in reference to the complaints to which elderly

men are subject, who have neglected to control their lives in early years.

In some, its effects assume the form of hypochondriasis, followed by all the protean miseries of indigestion ; in others, of fatuity ; in the more advanced stages, paralysis may come on, accompanied by softening of the brain, and its attendant consequences. What in early life was followed by temporary languor, is in age not unusually followed by the train of symptoms alluded to above ; and when the physician is called in, it is too late to do aught but palliate them.

Many of the affections of the brain, under which elderly persons suffer, and from which a certain proportion annually perish, are caused by excesses committed at a time when the enfeebled powers are unequal to supporting them, and, as Mr. Acton justly remarks, it is the duty of the medical profession to put such sufferers in possession of these facts.

Moreover, they should know that these affections are frequently very rebellious. The duration of disease, prolonged residence in warm or unhealthy climates, or the fact of the sexual passions having been allowed unrestrained

liberty, have often brought the constitution of the elderly man into a very irritable state; still, great amelioration may be surely expected.

The means of cure cannot here be dwelt upon. They must depend not only on the particular affection present, but the case must be treated by a physician who can take into consideration the circumstances of each particular case.

CONTAGIOUS DISEASES.

ONE of the most conspicuous examples of the unity of the laws of nature with the laws of morality is seen in the contagious and frightful diseases which are associated with and propogated by the unlawful relations of the sexes.

We refer to those known as *Venereal* diseases, so called from the heathen deity Venus, the goddess of the ancient voluptuary. They are of various characters and various degrees of intensity, but all liable to be followed by severe and even dangerous symptoms.

Although not necessarily arising from impure intercourse, they do so arise in the vast majority of instances. Occasionally, however, some of them may originate in an innocent manner, and others may be received from a parent who transmits a poisoned blood to his or her offspring.

We believe that the sad consequences of these complaints are not sufficiently familiar

to the male public, or they would not willingly expose themselves to the risk of contaminating themselves and their children, by a poison which no art can purge from the blood. Hence, while striving to avoid any exaggeration of statement, the interests of truth and morality will be consulted by depicting faithfully these merely physical results of the sin of impurity. As for the results of a still more fearful character on the sentiments and the soul, we leave them for others to portray, in whose fields they more especially lie.

We shall first describe the

Contagious Inflammation,

known among physicians as gonorrhœa, an acute inflammation of the lining membrane of the passage, commencing in its anterior portion. It is caused by matter derived from another. In about five days a discharge appears, although it may occur in a few hours, or not until ten days after exposure to the exciting cause.

It manifests itself by well-marked symptoms, among which are heat, itching, redness, and swelling of the orifice; the stream of urine is small, and attended with burning and smarting;

the swelling, redness, and pain increase; the discharge is no longer limpid, but turbid and profuse, being sometimes mixed with blood; the thighs, loins, and groins sympathize in a dull pain, and there may be fever. Chordee may occur, which is intensely painful erection; this is owing to the inflammation of the part, which prevents its expansion by blood. It is aggravated by the warmth of the bed and dreams.

The glands may become excoriated; the prepuce swollen, inducing phymosis; a swelling may form in the groin, or an abscess.

The joints may be painful, as in rheumatism; the glands swell and inflame, constituting "orchitis," especially if the patient is imprudent in exercise, during which the discharge diminishes. As the orchitis declines, the discharge reappears.

Treatment of the Disease.

This complaint is occasionally capable of self-cure; the symptoms gradually subsiding, and the discharge diminishing, and becoming mucous in its character: it is then a *gleet*, which is without pain, redness, etc., but which

is readily rekindled into an inflammatory gonorrhœa by imprudence in diet or exercise.

But such a termination is a very uncertain one, and if neglected, in the hope of such a result, the complaint may lead to a stricture, or even worse results.

In the earlier stage, the abortive plan has been highly recommended, if the discharge has not reached the suppurative crisis. A strong solution of nitrate of silver, used properly with a glass syringe, may cut short the disease at the outset. It should be used but once or twice, and acts by neutralizing the virus, and also coats the urethra with a film which protects the surface. This treatment generally fails, especially in irritable temperaments, and when not used in the earliest stage; and if not succeeding, is followed by an aggravation of symptoms.

In the *treatment* of gonorrhœa, it is to be remembered that the first attack is generally the most severe; hence, the importance of *rest*, which is seldom complied with. Low diet, purging, and tartar emetic, together with the free administration of nitrate of potash, are the most reliable remedies. Opium and camphor

are also useful at night, in preventing painful erections and chordee, and a warm bath is most serviceable. Mucilaginous drinks may mitigate the heat. Leeches and ice to the part are sometimes very advantageous.

We give this general sketch, however, not with the intention of supplying the necessary information for a person to treat himself. The terrible results, which occasionally follow incorrect treatment, are of such a character, that one who is, or believes he is, affected with this complaint, will act most prudently if he places himself under the care of an experienced physician at once.

Consequences of the Disease.

Among other results which follow in the train of this disorder, we may mention a form of ophthalmia, or inflammation of the eye. This is believed to be caused by a small portion of the poisonous virus, which is formed in the passage, being by accident transferred to the eye, and setting up an inflammation there, which may, in a very few hours, destroy or hopelessly impair the value of that organ.

Stricture, a complaint which we have already

referred to, is quite a frequent consequence of a neglected gonorrhœa, and is most apt to supervene in cases where the attack has been of such a mild character that it has been allowed to run on without active treatment, or where it has been constantly renewed by excesses.

Rheumatism is also a sequel of the disease; often attacks of this painful complaint, arising without seeming cause, can be traced back by the physician to a venereal attack in earlier years.

Eruptions on the skin may occasionally be caused by the poison of which we are speaking. They present a reddish tint, and numerous little points on the skin, which are the source of constant irritation.

Sterility has been shown, in various cases, to have arisen from a change in the secreting glands, arising from inflammation derived from this source. The character of the life-giving fluid is impaired, and incurable barrenness results.

SYPHILIS AND ITS RESULTS.

THE disease which we have just been describing, though sad enough in its results, is limited to the individual who contracts it, and is not transmissible to his children.

Not so with another, and equally common disorder, which prevails to an alarming extent wherever vice and profligacy own a home. We refer to the disease known as *syphilis*, often called "the bad disease," from its moral as well as physical associations.

Probably, hardly any other malady has led, and is leading to a more general and disastrous deterioration of the public health than this; therefore, we shall, in the interests of the race, disclose the constantly overlooked and frequently ignored results it works on the constitution in plain terms.

We are desirous, however, to avoid, here as elsewhere, all appearance of exaggeration, and shall with that purpose in view, confine our language to that sanctioned by the most emi-

nent living medical writers, and, in part, already laid before the public in popular articles upon the subject.

Origin of the Disease.

The origin of syphilis is uncertain. It was first recognized and named about the time of the discovery of America, and the frightful ravages which it committed induced the belief that it was a new and hitherto unknown pestilence which had suddenly broken out. The source of this deadly calamity long remained a mystery, and during three centuries has been the theme of continuous discussion.

Gonzalvo Ferdinand, of Oviedo, author of a history of the East Indies, published in 1545, first gave authoritative currency to the statement that it originated in America. He asserted it to be common among the natives of St. Domingo; that it was brought thence by the soldiers and sailors who accompanied Columbus on his return, in 1496, from his second expedition to the New World; that on their arrival in Europe, they enlisted for the most part under the flag of Gonsalvo de Cordova, to go and fight the French who had invaded the

kingdom of Naples; and that they communicated the disease to the Neapolitans, who thus became the immediate source of the general contamination.

This statement was widely credited during the sixteenth and seventeenth centuries; but in fact the disease broke out in Naples three years earlier, viz., in 1493; and in a decree concerning it, issued by the Parliament of Paris in March, 1496 or 1497, it is spoken of as having during two years previously made great progress in France. Later writers have endeavored to hold to the substance of the above story, by maintaining that on the occasion of Columbus's first return, not his second, the disease was brought to Europe. This notion, however, is not tenable, for it is known that on his return, Columbus stayed for some time successively at Lisbon, Palos, Barcelona, and Cadiz, and that the disease in question did not manifest itself in any of these cities for several years from the date at which he and his retinue visited them.

Earlier Forms.

At first, it was much more virulent than it has ever been since.

The extremely loathsome forms of syphilis with which we are acquainted historically are now seldom seen, and mankind has perhaps no longer reason to dread fresh invasions of that plague-like epidemic which suddenly broke out in Naples, and ravaged Europe towards the end of the fifteenth century.

But, as a recent writer has remarked, let it not, therefore, be imagined that the present and future generations are secure from the attacks of this most destructive enemy. Though no longer compelling general attention by its horrible and wide-spread loathsomeness, or by striking the inhabitants of great cities with sudden terror, it continues to exercise its fatal power silently and secretly, its effects being inconceivably extensive and deadly, precisely because of the insidiousness with which they are achieved. Its ravages, unlike those of other plagues, are ceaseless, and consequently it counts a greater number of victims than all those added together, who from time to time have fallen as sacrifices to the scourges which have swept over and filled mankind with dread.

It is in the midst of us; it pervades every rank of society; its traces may be discovered

in almost every family ; its ever-changing forms are too numerous to be computed, and often elude detection even by the most experienced eyes ; it attacks by preference the young and vigorous ; the strength of mankind in the prime of life it reduces to weakness ; the healthy blood of blooming womanhood designed to nourish the coming generation into vigorous life, it converts to poison ; it blights the infant in the womb, and contaminates the milk drawn by the child from its mother's breast. It respects neither virtue, nor purity, nor innocence, which are alike defenceless against its indiscriminating and corrupting influence.

Nature of the Disease.

The manifestations of the disease are very various. Some of them show themselves speedily after contagion, and are called *primary*. Some, from following these at intervals more or less remote, are called *secondary*. The most remote, but still distinctly recognizable, consequences of the primary attack, are denoted as *tertiary*. These divisions are conveniences of language, but are far from being accurately representative of the infinite gra-

dations of form and nature which the disease presents.

The word *results* is probably the most comprehensive and least objectionable name by which to designate the large assemblage of phenomena spoken of as secondary and tertiary symptoms. But at its very outset the disease presents two forms which are seemingly distinct from each other, and the constitutional consequences of which maintain, more or less completely, their separate individuality. These diverse phenomena have induced a belief in two distinct diseases, named respectively chancroid and syphilis. The former name is applied to a contagious sore, which does not poison the blood; the latter is the creation of Fracastor, an eminent Latin poet and physician, who wrote during the first half of the sixteenth century, and who, fancifully alleges that the shepherd, Syphilus, was the first who was smitten with the disease, which the gods in their wrath invented.

The primary attack of a chancroid is a local ulcer on the mucous membranes of the reproductive organs; the primary attack of the other may occur on any part of the body, which

under favorable conditions is exposed to its infection, and results in a poisoning wound, the frequently destructive character of which is implied in its name, *chancre*. Both these primary affections are thus local and acute; and both may occasion sequelæ, constitutional and chronic. The former, however, does so much more rarely than the latter, and of slight moment.

Constitutional Effects.

After the primary local disease has occurred, and after it has disappeared spontaneously, or by medical aid, and the lapse of an indefinite period, constitutional symptoms may exhibit themselves. The system is then wholly pervaded by the poison, the effects of which are so numerous and enduring that we can convey no adequate conception of them without tracing and exhibiting them as detected in the various structures of the body.

We may, however, name those which are commonly recognized as the more immediate effects; some of which appear in one person, some in another. They comprise a vast variety of eruptions of the skin; various diseases of the

nose, mouth, throat, and ear; inflammation of the iris, which though not usually entailing permanent loss of vision, not unfrequently returns after cure; painful affections of the muscles and tendons; inflammation and morbid developments of the covering and lining membrane of the bones; inflammation, ulceration, and death of the bones themselves; and many other forms of suffering,—including a great variety of diseases of the nervous system—which we cannot conveniently refer to now.

The morbid conditions of the muscular, tendinous, and bony structures are accompanied by pain of all degrees of intensity, sometimes fixed and permanent, sometimes wandering and recurrent, and especially troublesome or excruciating during the night. Sometimes, in the beginning of these “rheumatic pains,” as they are commonly called by their victims, the whole skeleton is painful; their deep-seated character makes them seem to come, in the language of the patient, “from the marrow of the bones.” They are often acute and lancinating, the sufferer feeling as though the bone were strongly pressed in a very narrow space, or were being bored through, and in many cases are aggra-

vated by the slightest touch. The long continuance and great destructiveness of these maladies of the bones are among their most deplorable characteristics.

Permanence of the Effects of the Disease.

One of the most lamentable facts relating to this disease is the extreme, at times the insurmountable, difficulty of purging the system of the contaminating poison, when it has once absorbed it. Years may elapse without a sign, and then the unmistakable symptoms of the latent enemy manifest themselves.

The eminent English surgeon, Mr. Erasmus Wilson, narrates a case, which occurred in his own practice, of this kind :—A gentleman suffered from, and was apparently cured of, the disease in November, and in the following March he married, his medical attendant having first assured him that he saw no reason against his doing so ; and in the following June, his wife was suffering from constitutional syphilis. Her husband continued free from any appearance of the malady. “There can be no question,” observes Mr. Wilson, “as to the poisonous condition of the blood of the hus-

band at the time of the marriage." He mentions the case of another gentleman, who also married in March, two months after he had been cured of the disease when it first showed itself. At the time of his marriage, he believed himself thoroughly well, and his wife was a fine healthy young woman, who had never had a day's illness. In July, she gradually fell into bad health; in August she miscarried; and in October had sore-throat, eruption on the skin, swollen glands in the neck, rheumatic pains, and other distressing maladies, undoubtedly symptomatic of constitutional syphilis.

A Scotch physician relates the following two cases :

A young wife, whose husband was a physician, was three times delivered prematurely; two of the children were born alive, but died after a few hours; the third was still-born and decomposed. It was then ascertained that the husband had suffered from primary syphilis six months before marriage, of which he was considered cured, and that he had not since experienced any indication of the existence of syphilitic disease.

In the second case, a lady was successively

delivered of three children prematurely; the first and second died speedily after birth, the third was still-born and putrid. Both husband and wife appeared in perfect health; but the husband had repeatedly had syphilis, the last attack of which occurred *twenty-three* years previously, and *seventeen* years before marriage. This case affords striking evidence of how frightfully long the disease may remain in the system, retaining the power of proving horribly contagious and destructive. Sir W. Jenner relates a case of "a physician of considerable reputation" who, when a student, was infected with the disease. "He got well, and five years after, he married, and his first child died of constitutional syphilis. He called on me," says Sir William, "and told me this himself."

Mr. Wilson apprehends that in cases like to the above, "no one can doubt the natural secretions of the mucous membrane of the husband being the medium of transmission of the poison."

Other Examples.

Some further examples, illustrating this important subject, may be properly quoted here, although as a general rule we prefer to avoid

the selection of instances from technical writers.

The long vitality of the virus, and the extraordinary manner in which it may lurk for years, absolutely concealed and unsuspected in the maternal blood, is shown by the following fact: A woman married to a man who had an obstinate attack of constitutional syphilis, gave birth to a child that died with the most evident signs of the disease. Her husband also died; and she, herself apparently healthy, married again to a perfectly sound man; yet four years after her former marriage, the result of her second union was a child as syphilitic as her first one!

Dr. Vidal also gives the following case, which is still more extraordinary: A widow having constitutional syphilis was seemingly cured; she subsequently married again, and had two children, both of whom died syphilitic. Her second husband died soon afterwards from typhoid fever, *without having ever suffered from venereal disease*. She married a third time, and from this union had twins, which also died syphilitic. She afterwards had a fourth child; it, too, was diseased, but recovered under treat-

ment. One of these children poisoned its nurse. During all this time, from the date when she was first seemingly cured, the mother never ceased to enjoy apparently good health!

It is important to observe the gradations of potency which the poison conveyed in the male secretion presents in such cases. In its highest degree of virulence it may infect the female system without first becoming developed in the ovum, and may in cases of pregnancy reach the latter through the former; its power is, perhaps, already slightly impaired when it affects the mother only through the intervention of the child.

When its force is somewhat further diminished, though it still infects both mother and the child, the ostensible symptoms of the disease are restricted to the child only. M. Ricord treated a woman, who in succession had two syphilitic children, but who herself exhibited no sign of disease. M. Baumés records a case in which both parents were and continued seemingly healthy (the father alone having previously had constitutional syphilis); their first four children died, having pustules and other symptoms of the disease; and the fifth,

similarly afflicted, was only saved by mercurial treatment, and before being cured, poisoned two nurses.

How the Disease is contracted by Innocent Persons.

It will readily be understood, from the foregoing statements, that innocent persons often suffer from the results of this disease. Taking into consideration the remote effects, as well as the more direct ones, we have little doubt but that syphilis taints a greater number of virtuous than of vicious persons. For it must be remembered that most emphatically applicable to syphilis is the terrible declaration that "the sins of the fathers shall be visited on the children to the third and fourth generation." In thousands of cases the child is blighted in the womb, premature birth of the ovum at various stages of development, almost always dead, being one of the most characteristic results, and in women one of the most reliable diagnostic signs of constitutional syphilis.

Then, too, there is no doubt that ulcers may be communicated to the lips by ends of cigars, pipes or surgical instruments, and also by the

finger of the nurse who has some form of syphilis.

There are grounds for the opinion, that the whole of the secretions are poisoned in a person affected with constitutional syphilis. That the saliva is so, as well as the product of the mucous membrane, is extremely probable. That syphilitic children, sometimes having sore mouths, and sometimes seeming not to be thus affected, will poison the nurses who suckle them, is an established fact.

Some few well attested instances may be selected from the vast number given by medical authors.

Dr. Cullerier relates the case of a young lady, who became diseased from having received a kiss on the mouth by an officer. Four or five months after this occurrence an ulcerated tumor appeared on her lip. It was found to be syphilitic, confirmatory proof of its character being afforded by the fact of its disappearance after a course of mercury. She declared that she had never suffered any intimacy with any man with the exception of the kiss just mentioned.

Dr. Waller, of Prague, seems to have proved,

by numerous experiments, that the blood of a tainted person applied to a wound on a healthy one, is capable of corrupting his whole system. This fact, if confirmed, will fully explain how it is, and how it is inevitable, that all the secretions of sufferers from constitutional syphilis should be poisonous, and enables us to understand how vaccination may become a contaminating process.

The following case is reported by a French surgeon :

A little girl who had syphilitic tubercles in the mouth, contracted from a nursling which her mother had taken, was placed in one of the weaning-houses in the environs of Paris. In this establishment there was but one tin cup for six little girls. Four of these children, who were previously sound, became affected with tubercles, like to those from which the new-comer suffered.

Still more harrowing are these instances, given by an English author of repute :

A commercial traveller contracted a sore on his lip. When starting on a journey, the infection not having yet produced any indication of its presence, he kissed the mouth of his

niece, a child twelve years old, who in a few days became affected with symptoms like those which developed themselves in him.

The cousin and sister of an infant affected with syphilis shared in their attention on the invalid, which had perforating ulcers in its lips during a few days previous to its death, and a sore mouth for a considerable time before. It died when thirty-six weeks old. When it was twenty-five weeks old, its sister and cousin, supposed to be exhausted from watching, began to be languid, feverish, restless, and to suffer from pain of the head and limbs. Soon afterwards they had soreness of the mouth, and eruption about the lips, at the angle of which syphilitic tubercles appeared. The mother suspected the cause, and cautioned the little loving nurses not to kiss the baby again; but too late, the mischief was done; the usual symptoms of constitutional syphilis afflicted the cousin, and after ten years of suffering from the time of her contamination, she died.

Scrofula and Consumption as Results of Syphilis.

Most surgeons and physicians are now-a-days

of the opinion that both scrofula and consumption often are forms in which a syphilitic taint in the blood makes its appearance in after generations. Of course, they originate in other causes; but the tendency of the latest researches is to attribute a large per centage of the cases of both these complaints to the source mentioned. Among other facts, it is constantly noted, that in those nations and those classes of society where profligacy and consequently syphilis most prevail, there also the younger generations are most subject to consumptive and scrofulous complaints.

Can the Disease be permanently Cured?

On this important question there is some want of unanimity among the best authorities.

There are some physicians of extensive observation who maintain that no amount of time can ever restore a human organism tainted with syphilis to the condition of health and strength which it might otherwise have enjoyed. The impress of its changed constitution will always be borne by its progeny, becoming, it is true, fainter and fainter as time elapses, until its characters are no longer legible; but even

then the results will continue, for the secondary effects of causes operative in living bodies cannot be annihilated so long as those bodies exist. Bearing in mind that syphilis affects the whole constitution, that it manifests itself in extensive eruptions, and equally affects the most deep-seated structures, that the natural secretions are tainted with the poison, that it is transmitted from parents to their offspring, and that even the blood itself of a syphilitic patient, if applied to a wound on a healthy person, is believed to be capable of contaminating his whole system, they infer that no medicine, no hygiene, no reform can cleanse the elements of the body of this deep infection.

But we are glad to say that these views are not those of the majority of physicians. While, doubtless, there are unquestionable examples where in spite of every effort of art, aided by the most strenuous exertions on the part of the patient, it has proved to be impossible to eradicate the disease, these are the exceptions.

As a rule, covering by far the majority of cases, if the patient submits himself to judicious medical treatment, and observes faithfully the prescribed mode of life, *for a sufficient length*

of time, he will completely recover. But let him not suppose that this is a matter of weeks or months, for under the most favorable auspices it demands *years* to effect a perfect cure.

Ought the subjects of Incurable Syphilis to Marry ?

This is an exceedingly important question, and one that is so often and so directly put to the physician, that we must not neglect to give it our attention. The cases are numerous, and they include young men; indeed, this class makes the majority, and to condemn them either to a life of single penance, or to become fathers with the ever-present accusers of their past lives in the persons of their blighted and scrofulous children before them, were alike difficult and distressing.

From a large number of observations, it conclusively appears that there are many instances where the disease in the one parent is counteracted by that in the other, so far as the offspring are concerned.

Every physician, whose experience in the observation and treatment of syphilis has been considerable, can doubtless recall many cases

of the hereditary disease which presented but slight evidences of the action of the poison at birth, or at any subsequent period during all the years to full maturity. The mother of these slightly diseased children will also have been observed to offer few distinct signs of the malady. There may be impairment of the general health, manifested only at certain seasons of the year; liability to inflammation of the mucous membrane of the throat and to attacks of nasal catarrh; to these, however, the physician is assured there has always been a tendency.

Another class of cases can be brought to mind, both the mother and children presenting all the symptoms of virulent intoxication with the virus. The disease appears in its worst and most striking phases, the children dying early, and the mother, if rescued from death, surviving with permanently broken constitution, in strong contrast with the healthful vigor enjoyed prior to conception and child-birth. The degree of its mildness or severity in mothers and children in these two classes of cases is not measured by the extent of disease in the male parents. Observation will show

that the extent of specific affection in the offspring of a syphilitic father is dependent upon the constitutional state of the mother, the presence or absence in her of a hereditary taint.

It would appear that investigation of marriages between persons with the acquired and hereditary disease, demonstrate the existence of a protecting influence extended *partially* to their children, *perfectly* to their mothers. The mother being already syphilized, the tainted fruit of the womb conveys no hitherto unfelt poison into her system; her organism has always performed its functions in the presence of the virus, *toleration* has been acquired, and the period of utero-gestation may be passed with the usual state of health, and birth be given to a seemingly healthy child. If the mother, though, be of "pure blood," at the very time that the unborn child demands for its perfection the best efforts of the economy, its action is seriously impaired by the introduction of a new and powerfully disturbing element, against which nature has made no timely provision, and the child, if not aborted, or prematurely born, manifests on account of

its mal-nutrition the worst effects of the disease it inherits.

Hence, it has been concluded that it is safe for a man with syphilis to marry a woman, the daughter of a syphilized father.

This, we must grant, is no very satisfactory admission, and we are prepared to go further, and widen the horizon of his choice.

If for two or three years no sign whatever of the latent disease has manifested itself, it is highly probable that neither his offspring nor his wife will suffer from the infection, so long as the absence of symptoms continues. We have certainly seen instances where men with latent syphilis, manifesting itself unmistakably, every five or ten years, had thoroughly healthy children, and did not transmit the poison to their wives. Such men led temperate and careful lives, and took the utmost precaution to dispel the least approach of the malady.

Ought the Disease to be Cured?

This seems a strange question to ask after the account we have just given of its frequency, and its disastrous consequences.

Yet it is necessary to ask it.

Many worthy people, high in authority, good Christians, have declared that venereal diseases are a Divine punishment ordained for the sinner, and therefore that to attempt to lessen that punishment, by alleviating the sufferings of those afflicted with these diseases, would be directly contravening a Divine decree.

This theological idea may be traced with the general history of every Christian nation. Although the epidemic produced such consternation in Paris as to cause, in 1497, the issue of a decree enjoining all strangers infected with syphilis to leave the city for their own countries, all respectable inhabitants of Paris to keep themselves within their houses, and all of the poorer class to withdraw into an establishment about to be built for the purpose, more than a century elapsed before any hospital accommodation in the "centre of civilization" was provided for these unfortunate beings.

Even then incredible difficulties were encountered when they attempted to get admission into the hospital, and from 1614, when to a very limited extent such admission was accorded, until the beginning of the eighteenth

century, every patient admitted, whether male or female, was severely *flogged*, both on entering and leaving the hospital. Throughout this long period it was almost impossible for women to obtain gratuitous treatment at all. One building was appropriated as a prison for the reception of women convicted of abandoning themselves to public and scandalous prostitution, and was used for this purpose as early as 1658; but no special provision for the treatment of those affected with venereal disease was made until 1683, when, in face of all the rules, a room in this prison was "accorded furtively" for the purpose. And although they knew they were about to be confined in a prison, and to undergo a *severe* flogging when entering and leaving it, many diseased women caused themselves to be arrested as beggars, in order to be sent to the prison, the sole place in which they could then obtain medical treatment.

The fact is, that as the idea of venereal disease is intimately associated with that of the sin of fornication, every one afflicted with that disease has long been liable to be treated as a social outcast, and to be denied that medical

help accorded to sufferers from other diseases; and, as a matter of fact, women and even children, suffering from venereal disease communicated to them either directly, without any fault of their own, or even by hereditary transmission, were practically confounded together with the most dissolute of both sexes; as deserving only of the same common repulsion, as well as denial of medical aid. Indeed, the inhumanity, not to say the barbarity, was formerly carried to such a point that infants born of infected mothers, and themselves infected, were expelled from the hospitals.

The officers and trustees of those institutions would have believed themselves dishonoring the establishments which they governed if they had admitted a syphilitic patient, and in their own estimation, would have dishonored themselves if they had helped to lessen the sufferings of the victim of a disease alleged to be a direct visitation of God. Let us beware, however, of reprobating them too strongly, since at the present time, in many countries, it is customary to refuse medical aid to syphilitic patients of either sex, and yet we live in the nineteenth century.

It is notorious that to-day many hospitals, in American cities, refuse to admit patients suffering from venereal diseases; and it is worthy of remark, that precisely those hospitals which are chiefly supported by voluntary subscriptions, and the administration of which is therefore under the influence of that section of public opinion represented by their subscribers, most systematically exclude the class of patients in question.

It must also be remarked, however, that such patients when of that sex, the members of which mainly form public opinion, do gain admission, to a certain extent, into even those hospitals; but women and girls who may have been contaminated by those very men are still refused admittance, and the large numbers of prostitutes in the large towns are still left to suffer all the horrible consequences of constitutional contamination with a foul poison, without remedy or relief of that effectual kind which can alone be given when the patient is received into an hospital.

The discussion of the remedies to this great injustice, and to this lamentable condition of public health, would be out of place in this

connection. But we cannot refrain from bringing it prominently to the notice of our readers, who belong to that sex who control the opinion of the public on this subject.

What we do wish to impress strongly upon their minds is the unquestionable truth that disease is not sin, and that this disease, associated as it undoubtedly is, *in its origin*, with profligacy and vice, *in its effects* involves far more widely and disastrously the innocent and the pure, than the vicious and the unchaste.

Spurious or Mistaken Syphilis.

We have now sketched this disease and its consequences, in clear and temperate, but exact and unsparing terms; we have disclosed without hesitation in plain language its frightful effects; we have shown how it destroys body and mind, and saps the foundation of public and individual health.

But we wish now to warn readers that there often arises a groundless terror of the disease, especially in the minds of those whose consciences accuse them of violations of the laws of chastity. Even a few faults in youth may leave harassing recollections for a lifetime, and

every wandering pain and trifling skin disease is looked upon as an outcrop of an inveterate poison.

Then, also, even in its first stages, it is often simulated by other diseases, which strongly resemble it. A recent medical writer gives a history of such a case, showing how such an unfounded suspicion may cause the bitterest domestic unhappiness, and also, showing the importance of searching and particular inquiry into the general history and precise phenomena of the complaint, in order to arrive at an accurate diagnosis. A lady, accompanied by her husband, came to seek advice for some intractable ulcers. Two practitioners had previously pronounced the disease to be syphilitic, and had treated it with mercury. Very naturally she accused her husband of infecting her, and they consequently lived very unhappily together.

The patient appeared to be a woman of relaxed habit of body, and scrofulous. Upon the retirement of her husband—a most respectable and respected member of society, who declared emphatically that he never, at any period of his life, suffered from venereal—the doctor proceeded to examine the sores.

They strikingly resembled those produced by the venereal poison, but, in the physician's opinion, were not such. To test the matter, he inoculated from them. The application of carbolic acid and glycerine was directed to the ulcers, and that they should be frequently cleansed during the day by washing with alum water. Full doses of quinine and iron were prescribed, a nutritious regimen and method of living suggested, and she was advised to return in three days.

The result was exceedingly satisfactory. No inoculation occurred, and the doctor felt himself justified in assuring both husband and patient that the complaint, although suspicious, was not of a syphilitic character, and had thus the pleasure of reconciling them one to another. His opinion was subsequently verified by the results.

This illustrates how even physicians may at times be in error in pronouncing a suspicious-looking sore to be of venereal origin.

Still more difficult is it to pronounce positively on the numerous varieties of skin disease, the swellings of the glands, and other symptoms which appear in various parts of the

body, and which sometimes are and sometimes are not the cropping out of a syphilitic taint in the blood.

Sufferers should not allow themselves to become the victims of false fears, and not accept implicitly the dictum of a single practitioner. A case not long since came under our notice, where a gentleman was caused the most acute agony of mind by a hasty conclusion of his doctor, that a slight skin eruption, which appeared on one arm, was of syphilitic origin. He separated from his home, and left his business, under a false pretext, but really in order to put himself out of danger of contaminating his family. It turned out that it was a case of common and simple skin disease, which was perfectly well in a couple of months!

Treatment of the Disease.

From what we have said about the obstinacy and character of this disease, it will readily be understood that it is not a complaint to be trifled with, and not one which a person ignorant of medical science should attempt to treat without professional aid. A very few days of

such trifling may result in a contamination of the blood which will last for life.

What we have to say, therefore, on this point will be chiefly directed to insisting on the importance of prompt attention to the symptoms of the malady, to doing away with some prejudices common in the minds of non-medical readers, and in some useful suggestions about the general care of the health which every one, suspecting himself tainted, should observe.

Early Treatment.

Many surgeons believe that the early treatment of true syphilis cannot prevent the disease, and that little or nothing need be attempted more than would be done with any common sore.

The English surgeon, Dr. Berkely Hill, in a recent book, relates a case in point, which he had some years ago. A man came to him with a small sore, first noticed that morning. At that time Mr. Hill believed that the disease could be prevented by early and active measures. He says :

“Ricord’s views were then in vogue—that destruction of the sore within five days of its

existence would prevent syphilis, and I assured him that cauterization would remove all danger of the disease. To make sure, I destroyed a considerable layer of tissue with fuming nitric acid. In due time the scar I made separated. The surface healed very quickly, and my patient's satisfaction was extreme. This was the end of July. In the latter part of August he called again, and showed me the scar, which he said that morning he noticed to have altered. It was clearly indurated. Presently the glands in the groin enlarged, and general syphilis, which lasted a couple of years, followed. The induration increased in the scar, but it never ulcerated again."

This case shows two points; first, the *occasional* impossibility of destroying the virus; second, how a surgeon attempts to do it.

The ulcers are touched with the wooden end of a match, or a splinter, dipped in strong nitric acid. This burns and chars the flesh, and destroys the poison. Generally, it is efficacious; occasionally, it is not. The reason of the exceptions we do not know.

After the application of the acid, some light dressing is placed on the part, as the following:

Take Calomel..... thirty-six grains,
Laudanum..... one drachm,
Cerate..... one ounce.
Mix them

For application to sores when an unctuous dressing is required. It is much used in French hospitals. Unguents are less desirable than lotions, and should only be employed when the evaporation of a water-dressing cannot be prevented, even with the assistance of oiled silk and glycerine, as may happen from the position of the sore, and during a journey, etc.

In most cases the lotion may consist of simple water and glycerine. When medicated, such ingredients should, as a general rule, be added as will not leave a deposit, or change the aspect of the sore, and thus render its condition obscure. The following may be used :

Take Dilute nitric acid..... one drachm.
Water..... eight ounces.
Mix them.

The strength may be varied with the sensibility of the part. When the sore is situated upon the external skin, the dressing should be covered with oiled silk.

Sores located beneath the prepuce may be dressed with dry lint, which will be sufficiently

moistened by the natural secretion of the part. These sores are not liable to give rise to successive sores in the neighborhood, and hence astringents and disinfectants are rarely required. When they assume an excavated form, as is sometimes seen, scraped lint is preferable to dry linen, since it is a better absorbent.

Later Treatment.

These applications constitute what are called the "local treatment." But they will not be sufficient. Internal remedies must be given to amend the constitutional disease. Certain general rules must here be observed.

The first general rule or principle of treatment is, that our *object* should be to remove all existing symptoms as completely as possible, *not* to drive out the virus from the system; the virus we only know by its effects, and there is little proof that the virus is directly influenced by any treatment. There is, however, very good reason to believe that the virus is in a large number of cases really eliminated from the system after the lapse of a considerable interval of time, during which its presence in lessening activity is seen, and there can be

little doubt that by removing the symptoms we indirectly aid in this elimination, so that while we confine our treatment to the removal of existing symptoms, we are accomplishing, as far as treatment can, the purification of the system.

To prevent, as far as possible, a *return* of the symptoms, we must persevere with treatment for some weeks after all signs of the disease have disappeared; this is not necessary in all cases, but in the majority, especially such as are in the second stage, this is a wise and useful precaution.

The second general principle is, that whatever medicines we employ should be used in a gradual and gentle manner, in contradistinction to the active and energetic use of the same drugs. The reason of this is, that syphilis is essentially a chronic disease; its symptoms are gradually developed, and continue for a length of time, gradually disappear, and are followed after an interval by another set of symptoms, which pursue a similar course. That a remedy which acts energetically and rapidly upon the system cannot successfully combat such a disease requires no argument, and yet such a method of treatment is, in fact, often adopted, with the

result of rendering the disease more intractable, while the health of the patients becomes worse.

The rule that an acute disease requires an active remedy is generally true. There is no disease in the treatment of which this rule should be more carefully borne in mind than in that of syphilis, not only from the chronic character of the disease, but from the fact of the medicine, which possesses the greatest power over its symptoms, and is generally employed in its treatment, being *mercury*, which metal, when introduced into the system in too energetic and rapid a manner, is capable of doing as much harm, as on the other hand, when used in a cautious and discriminating manner, it is powerful for good.

There can be no doubt that by means of mercury the effects of the syphilitic poison in the system may be counteracted to a very great extent, the duration and severity of the disease mitigated, and life saved when vital organs are attacked, and yet some cases on the whole get on quite as well, and some of them very much better, without than with mercury. In an average of a large number of cases treated with

and without mercury, there would be found no great difference either in duration or severity of symptoms, and the reason is, that on the mercurial side the cases which are improved and relieved by mercury judiciously administered are counteracted by those in which it has been used in too active and energetic a manner.

We know that many people are frightened at the very mention of mercury, but when properly administered, it is as safe as any remedy in nature. Quacks take advantage of this popular prejudice, and advertise "purely vegetable" preparations. Such compounds are either inert and useless, or else they really do contain mercury, in spite of the representations to the contrary.

The drug which next to mercury has the power to dissipate the symptoms and destroy the poison of syphilis is *iodide of potassium*. It, too, if used incautiously and excessively, will have an unfavorable influence on the general health, and must not be meddled with by unskilful hands. These two drugs are frequently given combined, with excellent results.

So far, however, as the treatment of the disease by drugs is concerned, no verbal or written directions will suffice, unless aided by practical experience, and the study of the various phases of the disease. Consequently, in a work of the nature of the present, it will prove of greater practical utility to confine our remarks to some general hygienic measures, which may with propriety be put in practice by all who are afflicted with the complaint.

The Hygienic Management of Syphilis.

The physician, we have said, is indispensable in this disease, and any tampering with it in the delusive hope of self-cure, is fraught with danger. Not less absurd is it, however, to expect that the physician can accomplish everything, and that all the patient has to do is to swallow a certain number of pills and boluses.

There is much to be said on the *hygienic* management of the disease, and on this department the sufferer must intelligently assist the physician.

In the first place, nothing is more essential than cleanliness. It should be most strenu-

ously insisted upon, and rigidly observed. The patient should take a warm bath daily, and make a free use of soap to all parts of the body. The clothes, especially the under-clothing, which come in immediate contact with the body, should be frequently changed.

The mouth and throat should be washed, and the teeth cleansed several times a day. One of the best articles to use for this purpose is the permanganate of potash; one-half grain of the crystals of which should be put into the mug of water when used. Nothing so thoroughly destroys the bad odor of the secretions of the mouth in a syphilitic person, especially in one who is taking mercury, as this substance. It may be prepared and carried about in small papers, one of which can be used at each time that the teeth are cleansed.

For this purpose the following recipe will be found convenient:

Take Crystallized permanganate of
potash..... twenty grains.
Precipitated chalk..... one drachm.
Powdered camphor..... thirty grains.
Mix them, and divide into forty powders.

The cares of the toilet should be of the most

minute character, not here out of vanity, but out of a regard for others, and a desire for health.

The clothing should always be of such a character as will preserve the surface of the body from sudden chill. Flannel, therefore, should always be worn next the skin. The feet should be protected by heavy thick-soled shoes, so as to avoid dampness. Persons taking mercury are peculiarly susceptible of any sudden change in the temperature, and as the common phrase is, are very liable "to take cold." Nevertheless, too assiduous wrapping up may have the contrary effect from what is desired, as it may render a person too sensitive to slight atmospheric changes.

In regard to diet, care should be taken that the food is of good quality and nutritious. Salt meat should not be eaten, if it can be avoided, as it appears to exercise an injurious effect upon the disease. Stimulants should be used in extreme moderation, or altogether rejected—which is better—as the liability to excess is so great that only he who refrains entirely is secure from the abuse of these injurious beverages.

Strict moderation must also be observed in the use of tea, coffee, and tobacco. Nevertheless, we do not urge a "low diet." On the contrary, this is nearly always injurious. Good, sound, wholesome food, at regular hours, and at proper intervals, is not only allowable,—it is necessary. Slops and soups are not enough. The patient requires all the good blood he can get, and these will not make it for him. The appetite should be satisfied with a mixed meat and vegetable diet. Whatever, from previous experience, has been found to disturb the stomach, or disorder the system in any way, should be avoided. But no excessive nicety in diet need be observed.

Fresh air is another essential point in hygiene. The rooms, especially the sleeping chamber, should be well ventilated, night and day. At night, a small crack in the window should be left open, winter and summer, but not where the draft would blow upon the sleeper. Night air is as healthy as day air, but sleepers are more liable to take cold from changes in temperature than those who are awake. Hence, greater care in ventilation at night must be observed.

The patient should spend as much time in the open air as he conveniently can. Dampness should be guarded against as much as practicable, as well as exposure to extremes in temperature. The air of the mountains or sea-shore should be enjoyed by all those who during the summer season can avail themselves of the advantages of these localities.

The patient must also keep regular hours, abstain from venereal excesses, and take constant and moderate physical exercise. This latter he must not overdo. We have known several examples where syphilitic young men, thinking to rapidly develop their muscular power, commenced severe training in the gymnasium and in boat-racing. The consequence was that they not merely made the disease worse, but exhausted their powers, and undermined their constitution.

Severe physical labor, carried to or beyond the point of exhaustion, will develop latent syphilis. We knew a druggist who had had constitutional syphilis, but believed himself well of it, because no symptoms had appeared for four or five years. His life was regular, his exertion little, and he seemed in average health. One

spring he moved from one store to another, and for about a week did a great deal of hard physical labor, much more than he was accustomed to. In a very few days he noticed an eruption on his skin, which was nothing else than the hidden disease, which had been developed by the state of exhaustion into which his labor had brought him.

A temperate and equable life must be aimed at, both in physical and mental matters, and everything avoided which disturbs the regular recurrence of the bodily functions.

Some say that by such a course of hygienic treatment it is possible to cure syphilis, without any purely medical treatment whatever. This we doubt. Occasionally a case may recover, spontaneously, without aid, just as cases of cancer and consumption—a very small number of them, it is true, only one or two per cent.—once in a while get well without any assistance. But this is a slender chance.

As accessories, however, these precautions should not be neglected, as they too frequently are, for much is to be accomplished by their judicious use. Every one who is the victim of this loathsome complaint should take every

means in his power to rid himself of it. Its effects are so terrible and so permanent, that one would think that no trouble would be too great to accomplish a cure.

PARTING WORDS.

THIS brief survey of the principal diseases to which man as a sex is liable, is here concluded. The grave results which he brings upon his own head, and the fearful legacy which he sometimes bequeaths to his children and grand-children, by a disregard of the principles of morality, and a neglect of the laws of hygiene, have been set forth sufficiently plainly.

The subject is not exhausted. Far from it. When we glance from this page which we are penning to the many volumes around us, which are devoted to this branch of medicine, we are fully aware that the subject has been merely touched upon, that we have represented its magnitude and importance very inadequately indeed.

Impressed as we are with this truth, no one will be readier than ourselves to acknowledge the shortcomings of this work of ours. But, if we are challenged for a defence, we are ready with a reply: the whole topic has hitherto

been in an unknown tongue to all but medical readers. The general public has been systematically, we may say almost jealously, excluded from *any* participation in the results of professional researches in this direction. The attempt here made is new and bold, and in what we have said, we wished to observe every due demand of caution.

Whether any ill consequence could result from the free discussion of such sanitary evils, we must leave to time to decide. Discussed they must and will be, and it is difficult, nay, impossible to see wherein a man can be injured by being placed upon his guard against the accidents which threaten him, and warned, in no matter how strong language, against the evils inseparable from profligacy and the abuse of those powers which a Divine Providence has given him for indispensable purposes.

Ill consequences, however, must result if these dangers are concealed from him by those whom he looks upon as his guides and mentors in matters of health; or if sensational, mercenary and half-educated writers alone are allowed to be his instructors, and their false statements are left to pass as the dicta of sound science.

These considerations have had their weight in the production of this volume, and must, if excuse be necessary, be its excuse. Whoever has accompanied us thus far on our road, and has now reached the terminus of our labors, may judge whether we have not shown by abundant examples that there is much misery brought upon men by an ignorance of simple facts, and much life-long wretchedness by a want of knowledge of the danger of sin. That the reader may profit by the examples which have been mentioned, and follow the precepts of sanitary wisdom which have been urged, is the parting wish of the writer.

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